WINONA ECHOES

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Thirty-one Inspiring Messages by Speakers
at the 46th Annual
WINONA LAKE BIBLE CONFERENCE

MESSAGES BY

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William Ward Ayer
Louis S. Bauman
Vincent Brushwyler
Lewis Sperry Chafer
Harold T. Commons
V. Raymond Edman
Harvey Farmer
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Andrew Gih
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WINONA ECHOES

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Succeeding to the Ministry and in It

By CARL ARMERDING, D.D.
Bible Teacher and Conference Speaker

How frequently when reference is made to the life and labors of servants of Christ who are now enjoying their well-earned rest with the Lord, we hear it said, "There were giants in the earth in those days," implying that men with gifts such as they had are no longer to be found. And as we look about us today it does seem as if the days for gathering in souls in large numbers, at one time, has passed. But that does not mean that the harvest is past. The work, which apparently was committed to a few outstanding men in the past, is still going on. It was the ardent desire of such men as Moody, Torrey, Sunday and others that the number of those engaged in the Lord's work might be greatly multiplied. It was for this very purpose that the Bible Institutes were founded. In this way they were committing to faithful men, and women too, the things which they had learned in order that they in turn might teach others also.

The Scripture now before us gives us a good illustration of this. Moses, like David in a later day, served his own generation by the will of God. For forty years he had borne practically all of their burdens. And then the Lord called His servant to enjoy a well-earned rest. The responsibility of actually leading the children of Israel into their inheritance fell on younger shoulders. For this purpose God made choice of one who had shared, in a most intimate way, the work of the great leader; one who had had training under Moses himself; one who was "full of the spirit of wisdom." (Deut. 34:9) The fact that the new leader of the Lord's people had once been "Moses' minister" is not without instruction for us. The lessons learned in the wilderness will stand him in good stead now in the conquest of Canaan. No doubt he knew from personal experience the ways of the Lord as He had been pleased to make them known to Moses. Cf. Psalm 103:7. Then, too, Joshua must have profited from the very failures and discouragements of his old teacher. And he may have felt like some of us do when an honored servant of the Lord is taken home, that Moses was removed just when he needed him most. But this is no time to sit down and mourn the passing of old leaders, much as we revere and honor their memory. This is the time to arise and to prove like Elisha that the God of Elijah still lives.

The passing of Moses marks the close of a chapter in the history of Israel. The old leader is gone. Never again will the thousands of Israel hear his commanding voice ringing down through the host. The Lord has put the seal of silence on his lips and removed him so completely from sight that no man knoweth of his grave to this day. And now Joshua is called to step into the place of one whose attendant and pupil he had been for many years. Nevertheless Joshua's task is different from that of Moses'. It is one of leadership to be sure, but to lead the people to the border of their inheritance is one thing; to cause them to inherit is quite another. And so it will be with us; not a matter of merely repeating what we have learned from our older brethren but rather using what we have learned to do the bigger task that lies just before us. The same idea is expressed in the words of the Lord Jesus who promised His disciples that the works He did they should do also, and greater works than these. (John 14:12) In other words, we are not here to mark time, but to go forward, to make progress. Instead of being discouraged by the passing of older leaders let us on this very account be up and doing. As the Lord said to Joshua, "Moses my servant is dead; now *therefore* arise." The fact that older ones have been called home is all the more reason why we who are younger should arise and carry on.

But there are other things for Joshua to face besides the death of Moses. Between the Israelites and their promised inheritance flows the river Jordan, a type, as we know, of "the king of terrors." But what does the Lord say about that? "*Go over* this Jordan." I like the way that is put. There is not even a hint of going under, nor yet of having to battle the waves. Victory is assured in those words, "Go over." Just how it is to be done he is not told as yet. When the time comes the Lord will open the way, as we know He did. For the present it is enough for faith that He has said, "Go over." We get something similar in Mark 4:35 where the same Lord said, "Let us pass over unto the other side." The trip across the sea was a rough one. The Lord "was in the hinder part of the ship, asleep on a pillow." The waves beat into the ship until it was full of water. The disciples were terrified, and awakening the Lord they said, "Master, carest Thou not that we perish?" Then He, having rebuked the wind and the sea, said unto them, "Why are ye so fearful? how is it that ye have *no* faith?" He had said, "Let us pass over unto *the other side.*" Could they not believe Him? Could they not trust Him? What lack of faith not to take Him at His word! Happily, we do not read of any such lack of faith on Joshua's part. Beyond the Jordan lies the land flowing with milk and honey. Long ago the spies had brought back samples of its wonderful fruit. But

it will take hard fighting to gain actual possession of it. However, before ever they set foot on its soil the Lord says, "Every place that the sole of your foot shall tread upon, that have I given you, as I said unto Moses."

Let us meditate a little while on these words, "*As I said unto Moses.*" What do they imply? Simply this, that He is faithful; He will keep His word. The fact that Moses had died did not alter the promise or make it of no effect. And what a comfort that must have been to Joshua in the face of all that was before him. And what a comfort to us to know that "He abideth faithful." But He is not only faithful, He is also generous. Already He had said, "Every place . . . have I given you." But now He goes further, saying, "From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast." Actually this was more than they ever enjoyed in all of its fulness. But it is just another illustration of the generosity and liberality of Him who does exceeding abundantly above all that we ask or think. Not only in quality but also in quantity His gifts are unsurpassed.

Having assured Joshua of His faithfulness and His generosity the Lord now gives him the promise that will make him invincible. "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee." The same Lord who is faithful and generous is also immutable, unchangeable. "*As* I was with Moses, *so* I will be with thee." What more could one ask than this? "As I *said* unto Moses," and "As I was *with* Moses," are two immutable things from which Joshua could draw strong consolation and irresistible courage. It is on the basis of these things that the Lord now proceeds to encourage His servant and to drive all fear from his breast. Not once, nor yet twice, but three times does He say to him, "Be strong and of a good courage." But it is no mere repetition. Each time the Lord speaks in this way He has some special reason.

First of all He says, "Be strong and of a good courage: for unto this people thou shalt divide for an inheritance the land, which I sware unto their fathers to give them." As we read that over we say to ourselves, "That should be easy enough." If one has something to divide it should be easy enough to divide it. But let those speak who have tried to divide inheritances. The heirs are not always satisfied with the portions allotted to them. Doubtless, among the Israelites, there were some who received their inheritances in the lowlands who would much rather have preferred something more elevated. In that respect they would be like some of the Lord's people today who have their likes and dislikes as to the kind of

ministry they think they ought to have. Happy is that minister who is able to give the people what they need and at the same time make them like it. It will take courage to do this. We are not always ready to give the people what we know they need. I fear that sometimes we study their pleasure more than we do their need. Instead of asking the Lord to give us what they need we are given to asking, "I wonder what they would like at so-and-so." The result is that many a necessary part of our spiritual inheritance is neglected, and all because the minister lacked the courage to divide it, or rather, to cause the people to inherit, as the margin of my Bible puts it.

But if it takes courage to deal with others it takes even more to deal with ourselves. We notice that the second time the Lord speaks to encourage His servant He says, "Only be thou strong and *very* courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." The one who would lead the people of the Lord must also himself know how to "observe to do." No one can effectively command others until he himself has learned to obey. The law which Moses commanded was to be Joshua's rule of life. And while it is true that we, in this present dispensation, are not under law, nevertheless we are *under* grace. It is a rule of a different kind but it is a rule all the same. But, of course, this can not be apart from the Word of God. The same grace that saves us *teaches* us to "live soberly, righteously, and godly, in this present world." Titus 2:12. The principle is exactly the same as we find in our text. Joshua was to observe to do according to *all* the law. Nothing short of complete obedience to the revealed will of God was expected of him. But I should like to notice also that word "according." How much that covers! We may not always be able to find a text of Scripture which says we shall do this, or we may not do that. Nevertheless we are expected to do *according* to what is revealed. There are certain things which, while not expressly forbidden, are not in keeping with the spirit of Scripture. We are called upon not only to obey God but also to imitate Him, as dear children. Cf. Eph. 5:1. If we do this we shall not have much difficulty in deciding what is appropriate for a Christian. Even lawful things may not always be expedient. Finally, let there be no deviation from this rule; no turning from it to the right hand or to the left. Let our obedience to His word be consistent, constant and complete. This is the secret of true spiritual prosperity.

The way to achieve this, or the "modus operandi" as we sometimes say, is found in the next verse. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written

therein; for then shalt thou make thy way prosperous, and then shalt thou have good success." That is to say, the Word of God should be, first of all, the food of our conversation. We should talk its language. But we remember that it is out of the abundance of the heart that the mouth speaketh. Therefore it is also necessary that we should meditate in the Word, day and night. But meditation is almost a lost art these days. I suppose that is because it takes time. It may not be hurried. It is like the process of digestion in the case of our material food. But we all know that unless this is functioning properly we need not expect much benefit from the food we eat. And so also with "the bread of life." There must be meditation (digestion) if we are to grow in grace and in the knowledge of our Lord and Saviour. It is to such that the Apostle John addresses himself when he says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14. This is just another way of saying that they are strong and of a good courage. And the secret of that lies in the fact that the Word of God *abideth* in them. Thus they make their way prosperous so that their profiting appears unto all, and thus they have good success, or do wisely, as some would render it.

But even this is not the acme here. Once again the Lord speaks to encourage His servant. But this time He challenges him, as it were. "Have not I commanded thee; Be strong and of good courage?" Therefore, "Be not afraid, neither be thou dismayed." But the best is left till the last, "for the Lord thy God is with thee whithersoever thou goest." What could be better than that? Moses prized it so highly that he said, "If Thy presence go not *with me*, carry us not up hence." The sweet psalmist of Israel said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art *with me*." St. Matthew closes his gospel with the parting promise of the Lord Jesus, "Lo, I am *with you* alway, even unto the end of the world." And when St. Paul's life was in danger "the Lord *stood by him*, and said, Be of good cheer, Paul." Little wonder then we get from this same apostle words of encouragement like unto those we have been looking at in Joshua 1. To his son Timothy he says, "Be strong in the grace that is in Christ;" to the Corinthians, "Quit you like men, be strong;" and to his brethren at Ephesus his final message is, "Be strong in the Lord, and in the power of His might."

With words like these before us and knowing that He who inspired them is "the same yesterday, and to-day, and forever," we

need not shrink from the tasks that lie before us. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." 1 Peter 4:10, 11.

The Greatest Question Ever Asked

By DR. WILLIAM WARD AYER
Pastor, Calvary Baptist Church, New York City

Text: *"While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions"—Matthew 22:41-46.*

"What think ye of Christ?" has been declared life's most important question. Certainly the answer to it has tremendous influence upon our lives. What we think of Christ determines our living faith, our daily morals, and our eternal destiny. We live in a day when many, even among religionists, declare that it really makes no great difference who Christ was, so long as we receive help from His teachings. Some years ago, a former missionary to China and noted author declared that it did not make much difference whether Christ really lived or not, so long as she had the teachings attributed to Him. But it is well to observe:

(1) *The question of authority is involved here.* Human responsibility to the message of Christ depends upon who the messenger is. If I am stopped on the highway in the darkness of night, I want to know who has authority to stop me. Twenty-two years ago a man named Jesus arrested me in a reckless and godless career. He turned me about and set me in the opposite direction and made demands upon my life which no man, without authority, could successfully make.

(2) *Jesus always insisted upon a proper knowledge and appreciation of Himself and would accept no secondary evaluation.* He asks His disciples, "Whom do men say that I, the Son of man, am?" and was satisfied only with Peter's declaration: "Thou art the Christ, the Son of the living God." He asked the Pharisees, "What think ye of the Messiah?" and their answer was not satisfactory because they did not recognize His deity.

The significance of this question is not realized until one studies the context and notes that we are in the midst of a great controversial period in Christ's ministry. The chapter informs us that on this single day Jesus was approached by the three great sects of Israel,

the Herodians, the Sadducees, and the Pharisees. Each of them tried to entangle Him in His talk by asking Him a supposedly unanswerable question.

The materialistic Herodians asked Him the familiar question, "Is it lawful to give tribute unto Caesar, or not?"—a question which Jesus admirably answered, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21.) The Sadducees next came and presented a most unlikely story concerning a woman which had married seven husbands, all of whom had eventually died, "and last of all the woman died also." They asked "In the resurrection whose wife shall she be of the seven? for they all had her."

They did not believe in the resurrection nor any other supernatural event. They desired to show the incongruousness of such a situation which a resurrection would bring about. But Jesus answered their question by saying, "Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22:29.) In this, by the way, He showed the limitations of all anti-supernaturalism, declaring it to be in error: first, because of its ignorance of the sacred Scriptures, and second, because of its unbelief in the power of God.

He explained the absence of the marriage state in the resurrection, and then put His seal of approval upon the belief in the existence of the spirits of the dead while awaiting the resurrection, saying, "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Matt. 22:31, 32).

The Pharisees then, through a lawyer, asked Him saying, "Master, which is the great commandment in the law?" And Jesus replied that it was "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This," said He, "is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. 22:36-39).

Having answered the questions of these sects, He propounded a question of His own unto the Pharisees, "What think ye of Christ? whose son is He?" They replied that He was the son or descendant of David. Then Jesus asked, "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool"? Here Jesus quoted Psalm 110.

"If David then call him Lord, how is he his son?" asked the Master. But the supposedly Scripture-wise Pharisees were unable to answer Him a word. They had studied well the human lineage of the Messiah, but had no conception of His divine nature. There are

still many who have difficulty with the human and divine Christ, the One who is both the Son of David and the Lord of David.

1. FIRST LET US NOTE THE HUMAN NATURE OF CHRIST.

The incarnation of the Son of God seems to have been a human necessity. There had long been a desire for the Infinite God to be demonstrated in some tangible form. Not only did Job cry, "O, that I knew where I might find Him!" but in later years in Greece and Rome there was a longing for divine manifestation and leadership. It is not impossible to believe that Grecian and Roman myths, presenting the incarnation of the gods and goddesses who dwelt upon Mt. Olympus, were wishful thinking. Even the pagan people desired an incarnation of deity. Virgil, the Roman poet, who died twenty years before Christ's birth, had written

"Come, claim thine honors
For the time draws nigh
Babe of immortal race
The wondrous seed of Jove
Low at thy coming
How the starry spheres
Are moved to trembling
And the earth below
And wide spread seas
And the blue vault of heaven
How all things joy
To greet the rising age."

The race realizes the inadequacy of its fellowship with God without incarnation. The poet has said that "spirit with spirit can meet," yet the finite is certainly at great disadvantage in the presence of the Infinite, because of its lack of comprehension. All infinite things must be reduced to terms of limitation if the finite mind is to understand them. The mightiest mind cannot comprehend eternity, but the smallest can comprehend a section of time, a part of eternity.

The late F. D. Gordon wrote of a devout Christian mother who was always teaching her daughter lessons of faith and trust, especially telling her that she need never be afraid at any time because God was always near. One summer evening she tucked her little girl in bed after her prayers, put out the light, and went downstairs. Then an electric storm came rolling out of the West with vivid flashes of lightning and a reverberating roar of thunder. Suddenly there was a simultaneous blinding flash and a deafening crash, and when the echoes died away, mother heard the little girl calling desperately, "Mama! Mama! Come and get me." The mother found her little girl in tears and trembling. After she had soothed her somewhat,

she thought it might be an opportune time to teach a spiritual lesson and said, "My little girl, has mother not taught you many times that you need never be afraid, that God is always near and nothing can harm you?" The little one put her arms around her mother's neck and said, "Yes, mama. I know that God is always near, but when the lightning and the thunder are so awful I want someone near me what's got skin on 'em."

This little one expressed the innate desire of the human race. Reverently I declare that this is just what Jesus Christ is to us. He is God "with skin on Him," near enough to be understood and appreciated. "The Word was made flesh and dwelt among us," the Word which was in the beginning. Christ as God incarnate occupies a unique position in the race of men.

He was a perfect human. He was born a babe, entering the race at its lowest point. He had the appearance of a man and was partaker of all of the sinless infirmities of the race.

He is the universal Man. He has leaped all the boundaries of time and race and circumstance. No character of history has ever been able to break through the barriers of his age and race, but Christ fits all the centuries and all the nations and becomes a part of each. His teachings are not circumscribed by the geographical limits of his native Palestine, nor by the intellectual boundaries of the first century. He passes from century to century and from shore to shore, a part of every age and clime and race. To the Englishman he speaks English, to the German He is a German, to the Chinaman He is a Chinese, to the African He is black man. He was born a Jew, but He ceases to be a member of that race in particular and becomes part and parcel of all races.

A good old Swedish woman took her pastor severely to task one morning, because he had declared in his sermon that Jesus was a Jew and He spake Aramaic. She said that he was wrong, that Jesus was a Swede and spoke Swedish! The pastor condescendingly said, "My dear sister, you may have some difficulty proving that." "None at all; I have the proof right here," said the woman as she produced her Swedish Bible and showed him that the words of Jesus were all in Swedish! How glad I am that she thought Jesus was a member of her race and that I think of Him as a member of my race! It is a compliment to the Son of God.

Jesus is also our companion in universal experiences. If you love the beauties of nature, so did Christ. He considered the lilies of the field and their beauty. If you find friendships the wine of life, remember your Lord loved to leave the streets of Jerusalem and go to Bethany to enjoy the friendship of Mary and Martha and Lazarus. He was pleased to call His disciples His friends. If you have been

shaken by terrific disappointments, remember that He too knew them. In the very zenith of His ministry, many went back and walked no more with Him because they cared not for His spiritual teachings. He has shared sorrow and bereavement with the race. He wept at the tomb of Lazarus, and wailed over Jerusalem's apostasy. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb. 4:15).

"When dark and dreary is the way
When sin besets on every hand
There's One who'll be your guide and stay
Tell Jesus, He will understand.

Tell Jesus, with the thorn-crowned brow,
The riven side, the wounded hand.
Tell Jesus, as to Him you bow,
Tell Jesus, He will understand."

Christ is the living link between God and man—a link cast in the eternal councils of heaven and forged in the fires of Calvary.

II. WE MUST NOTE ALSO THE DIVINE CHRIST.

Jesus challenged the Pharisees with the mystery of His Lordship. They were prepared evidently for the Messiah to manifest unusual humanity but did not look for deity to be incarnated. That which mystified and confounded the Pharisees, mystifies and confounds much of the religious world today. In some quarters you will discover a vicious denial of Christ's deity, and in others a suave "damning of Him with faint praise." In recent years it has been the popular tactic to present the Christ of Galilee as a hail-fellow-well-met, "the most popular dinner guest in Jerusalem." Without regard to the historic record, men's imaginations have run riot in their presentation of a Christ who satisfies their own carnal ideas until our Lord has become indeed "The Man Nobody Knows" because of the falsification of the record.

The world has grasped after this cheap Christ, for ours is a cheap world, and a cheap Christ does not condemn its sinfulness and superficiality.

One is comforted by the fact that Jesus is not alarmed nor overconcerned about the attitude of the world toward Him. At Caesarea Philippi, He asked, "Whom do men say that I, the Son of man, am?" His disciples replied that some thought of Him as Elijah, Jeremiah, John the Baptist, or some other prophets. Jesus paid no attention to

this, but immediately asked, "But whom say ye that I am?" And when Peter replied, "Thou art the Christ, the Son of the living God," our Lord said unto him "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.)

Jesus knew that one day every knee would bow to Him and every tongue confess that He is Lord, to the glory of God the Father. So He is not concerned about the attitude of the world, but He does want those who believe in Him to declare for His unqualified deity and Messiahship!

What are the outstanding marks of Christ's divine origin? They are: (1) *His conscious pre-existence.* He says that before Abraham was I AM, and prayed, "Glorify thou me, with thine own self, with the glory which I had with thee before the world was." (John 17:5). He had the remarkable experience of being conscious of His eternal existence before He was born in Bethlehem's manger.

(2) *His continual homesickness.* He did not belong here. He had emptied Himself of heaven's glory and had become a servant. It is evident that there were times when the hatred of men, their sins and their indifference sickened Him to the depth of His soul. Then it was that He climbed to the top of Olivet for a night of prayer that He might communicate with His heavenly home, that He might breathe the atmosphere of heaven. There under the silent stars, His head wet with the damps and dews of night, He poured out His heart to God and received sustenance for the responsibilities that were His. He was homesick.

(3) *His unique character.* He is the sinless One; He never confessed a sin, and never fled through fear, or retraced His steps because of a mistake. He is the perfect one.

(4) *His miracles.* Consider His mighty works—the stilling of the storm, the changing of water into wine, the healing of the lepers, the raising of the dead. It is plainly seen that Christ is not a creature of earth, but a divine One sojourning here.

This, then, is the whole Christ. Oh, that the Church of God might be delivered from its fragmentary Christ and its fragmentary faith; that it might in these dark days with courage and without compromise present the whole Christ to the whole world!

III. WHAT THEN IS THE SIGNIFICANCE OF THESE FACTS?

Their import is tremendous. God has spoken definitely and authoritatively to men. The heavens are no longer brass, for God has revealed Himself in His Son. The God of the universe has been

here! Infinity has dwelt upon our planet. Eternal love has ministered to man.

Earth has an authority. Man can no longer live as he pleases or think as he pleases. The will of God has been made known. Life has been given meaning. Sin has been atoned for. Death has been conquered. Love has been demonstrated in its supreme manifestation. "The solid universe is pervious to love."

While holding an evangelistic Bible conference in Wiscasett, Maine, some years ago, I became acquainted with an old sea captain, who was retired and was operating a small gasoline launch for the benefit of the summer people in the island colonies. He became confidential one day and told me how he had run away from home when but a lad and shipped before the mast, and after many years had become master of his own vessel. During his life he had touched every major port of the world.

I said to him, "Well captain, there is one more port, isn't there?" He looked at me somewhat startled and said, "What do you mean, sir?" And I replied, "Captain, you know what I mean. We all must make the final port of Home after the voyage of life." With a tone of disgust he said, "Yes, I suppose so. We'll land in a hole in the ground!"

"Oh, captain," I remonstrated, "you don't believe that there is nothing else for us except the grave." "No one has come back from the grave to tell us differently," was his answer. That's where you are wrong, captain," said I, "for Jesus Christ the Son of God came from heaven and lived and died and rose again and said 'Because I live ye shall live also.' "Captain," I added, "there is one more port. It is our heavenly Home, and God has sent His Pilot to guide us safely into that port."

Yes, the Son of David and the Lord of David has been here, the Son of man and the Son of God, the Saviour of the world. What a blessed event and how tragic that any should be ignorant of it!

The Pre-eminence of Christ

By VINCENT BRUSHWYLER
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Col. 1:18B "That in all things, He might have the preeminence."

Here is a statement of the Father concerning the Son. God has given His Son the preeminence in all things. We will follow 4 main lines of thought this morning in relation to this subject.

1. The fact that God has given Christ the preeminence in all things.
2. Why ought we to give Him the preeminence?
3. What will happen when Christ becomes preeminent in us?
4. How can we give Christ the preeminence?

1. GOD HAS GIVEN CHRIST THE PREEMINENCE.

A. *Christ is Preeminent in Creation.*

John 1:3 "All things were made by Him, and without Him was not anything made that was made. In Him was life."

Col. 1:16B-17 "All things were created by Him and for Him; and He is before all things, and by Him all things consist."

Hebrews 1:2 "God hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things by whom also he made the worlds.

From this, we clearly see that Christ was the Divine agent in creation. He was the preeminent One in the making of the universe.

B. *Again Christ is Preeminent in Revelation.*

"In Him dwelt all the fulness of the Godhead bodily." We find Him in the first verse of *Genesis*. "In the beginning God (Elohim) made the heaven and the earth."

Here we have the plural word for God denoting the Holy Trinity. Christ is the second person of the Trinity and is introduced to us in the opening verse of the Holy Scripture.

We turn to the last verses of the Scripture and read, "Even so come, Lord Jesus"—"The Grace of our Lord Jesus Christ be with you all." Christ is preeminent in Scriptures from the beginning to the end.

In the book of *Psalms* we read, "in the volume of the Book, it is written of me." The whole of Scripture concerns Him.

In Luke 24:27 when Christ spoke to the two disciples, we read: "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

Again, when Philip dealt with the Eunuch in *Acts 8* we read, "He began at the same Scripture and preached unto Him Jesus." The Eunuch was reading from the Book of Isaiah about the prophetic sufferings of Christ. Because He was the subject of prophecy, Philip was able to begin at the same Scripture and preach unto him Jesus.

Acts 10:43 "To Him give all the prophets witness."

Thus we rightly conclude that Christ was the Preeminent One in all the Scriptures.

C. *Christ is Preeminent in Redemption.*

Redemption is centered in Him. Apart from Him, there is no redemption. Every O. T. sacrifice merely foreshadowed His coming, who was to put away sin once for all by the sacrifice of Himself.

"God sent His Son into the world to be a propitiation for our sins."

Here then are some of the things in which God has given Him the Preeminence.

II. WHY THEN SHOULD WE GIVE HIM THE PREEMINENCE?

There are many reasons but let me limit myself to three.

A. *The world needs it.*

There never was a time when the world needed to see Christ made preeminent in the hearts and lives of His disciples more than today.

Jesus said, "Ye are the salt of the earth. If the salt have lost his savour, wherewith shall it be salted?"

Again, He said, "Ye are the light of the world." If our light has gone out we are good for nothing. The world never was so confused and perplexed as it is today and much of the confusion marks the lives of God's children. "God is not the author of confusion."

If the Church does not lead the world out of its confusion, who will?

B. The second reason why we ought to give Christ the preeminence is because *the Church needs it.* The speaker last night brought out the fact of the glorious conquest of the Church in the past — but where are the great conquests of the Church today? From every corner, we hear the cry that the need of the Church is for a spiritual awakening and revival. There never was a time when the preaching of the Word brought such little outward response.

C. Not only does the world need it; not only does the Church need it; but we as individual *Christians need it.* We read concerning Christ

that "He came to give life and that more abundantly." This abundant life of Christ can only be experienced when the Christian gives Him the preeminence.

Christ often lamented the fact that He was unable to bestow His full blessing because of the deadly indifference that characterized the hearts of those to whom He came to minister.

Luke 19:41, 42 "When He came near, He beheld the city and wept over it. Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes."

Let us give Him the preeminence in our hearts that we may in no way hinder Him from bestowing His full blessing upon us.

III. WHAT WILL HAPPEN WHEN CHRIST BECOMES PREEMINENT IN US?

From the negative point of view, so much that characterizes our lives was absent from His. You search in vain for any trace of selfishness in the life of Christ. On the other hand, He was always giving himself. "The Good Shepherd giveth His life for His sheep."

Again, at no time did Jesus show signs of pride, but rather, "He made Himself of no reputation." Phil. 2:7, 8.

Jesus never doubted His future. With confidence, He could say concerning His future, "I go to my Father."

When Christ is Preeminent then, those characteristics which were absent in His life, selfishness, pride, and doubt, will be absent from our lives.

From the positive point of view, when Christ is preeminent . . . Then those characteristics which characterize His life will also characterize our lives. "For a good tree cannot bring forth evil fruit."

1

Let us note some of the outstanding characteristics of the human side of His Life.

His earthly life manifested a deep concern to always be in the Will of God. "My will is to do the will of Him who sent me." He was the only one who could truly say, "I do always the things that please Him."

Jesus also said, "My meat is to do the will of Him who sent me." When we make Christ Preeminent, then we too will be concerned that our lives are in His Will.

The first question that God asked man was, "Where art thou?" When we ask ourselves this question in relationship to the will of God, there are three possible answers. We may say, "I *do not know* where I am and I am not interested." Many are in this place. Again, we may say, "I do not know where I am, but I am willing to have

God show me." Many young people are at this place with their lives open to the leading of the Lord. Or again, we may rejoice over the fact that we can say, "I know where I am for I have dedicated my life to the Lord and have yielded my will to Him, and am anxious that my walk be pleasing to Him in all things." Where art thou, in relationship to God's Will for your life?

2

Secondly, Jesus' life was characterized by a FELLOWSHIP with God. "I and my Father are one."

Jesus walked and breathed in the air of daily communion with God and in divine companionship with God. How intimately He spoke of "My Father." He never once lost sight of, nor touch with, His Father.

So too, when we make Him preeminent in our lives. He will lead us into a deep, rich, conscious, fellowship with God. We can sing with truth and feeling.

"And He walks with me, and He talks with me,
And He tells me, I am His own;
And the joy we share, as we tarry there,
None other has ever known."

There are three ways in which this fellowship with God will be expressed:

1. In our Private Devotions.
2. In our Public Worship.
3. In our Christian Service.

3

Thirdly, the Life of Jesus was further marked as a divinely appointed Mission to which He gave ready and willing obedience. "Wist ye not that I must be about My Father's business?" "I must work the work of Him that sent me."

Jesus had a clear understanding as to what his mission was. "The Son of Man is come to seek and to save that which was lost." "I came not to be ministered unto, but to minister and to give my life a ransom." "I came not to call the righteous, but sinners to repentance." "God sent not His Son into the world to condemn the world, but that the world thru Him might be saved." "The Spirit of the Lord is upon me because He hath appointed me to preach the gospel to the poor, He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Jesus knew what He came for. There never was any confusion in His mind as to what was His mission. How contrary to the Spirit of confusion that marks the minds of Christian leaders today. In days

gone by, the prophets could respond to God's commission with a, "Here am I, Lord," but "Where am I?"

Do you have a clear understanding of the mission of a disciple? What is our mission? Three phrases from Scripture will summarize it. In John 4:35, Jesus told his disciples to, "Lift up thine eyes, and look on the fields." In Matthew 9:38, Jesus told his disciples to "Pray ye therefore, the Lord of the harvest, that He will send forth laborers into the harvest." And in Matthew 28:17, Jesus told His disciples to "Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son and the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you."

"Look ye"—"Pray ye"—"Go ye." How we need to get a vision of the lost multitudes. How we ought to pray. How willing we ought to go.

When Jesus is made Preeminent in our lives, then like Him, we will not only have a clear understanding as to what our mission is, but we will also like Him, manifest a ready and willing obedience.

4

Fourthly, closely akin to what we have just said, Jesus life was characterized by a *Deep Passion for the Lost.*

He never could see people reject Him without being deeply moved over their danger. "Jerusalem, Jerusalem . . . How oft would I have gathered thy children together as a hen gathereth her chicks under her wing. But ye would not! Behold your house is left unto you desolate." Luke tells us in his account that Jesus "wept" over the city.

How cold the average Christian has become in his concern for the lost. One thing that the average Christian is not known for today is his tears he sheds over lost men and women.

The prophet tells us that "When Zion travailed, she brought forth children." There is very little tearful travailing over the lost. How we need to make Christ preeminent in us, that once again we might have His passion for the lost restored to us.

God's first question to man we noted, was, "Where art thou?" God's second question to man was, "Where is thy brother?"

How significant that after our own relationship to God, should come our responsibility toward our brother.

5

Fifthly, Jesus life was characterized by *Submission to God's Will Even in the Bitter Experiences of Life.*

"My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." He was always ready to say in every expression, "Even so Father, for it seemeth good in Thy sight."

How sweet the bitter waters can be made by a submission to God's Will. We may not fully understand all our Father permits to come to us, but we can certainly fully trust Him. Peter tells us we are not to think our "fiery trial" as "strange," but we are to realize that God is even working in it to make us a purer gold.

Such submission to God in the bitter experiences is only possible as we give Christ Preeminence, for He perfectly manifested such a submission.

6

Sixthly, Jesus was *Humble in Spirit.*

Paul's word picture of Jesus in this respect was, "He humbled Himself and became obedient unto death even the death of the cross." His voluntary humility shines out more brightly when put against the background of His Deity, "who being in the form of God thought it not robbery to be equal with God."

Humility is a rare grace, but one of the crowning graces of Christian virtues. True humility is the fruit of the Spirit and only manifest when through the Holy Spirit, Christ is given preeminence in our lives.

7

Lastly, one final thought from the positive characteristics of Jesus life, Jesus *Completed* His Divine Mission.

"I have finished the work that thou gavest me to do." Every saved sinner can thank God that He did finish it or else we would still be in our sin. What a cry of Victory and Triumph when from the Cross He cried, "It is finished."

"Tis done the great transaction done,
I am my Lord's and He is mine."

"It is finished was His cry." (Man of Sorrows)

Paul had this glorious experience of being able to come to the end of life and say, "I have finished my course." What a sense of satisfaction and joy that is to God's servant. We may have that experience by making Christ Preeminent in our lives and then step by step walking with God until God in His own time says, "Come up hither."

IV HOW CAN WE GIVE CHRIST THE PREEMINENCE? HERE ARE TWO SUGGESTIONS.

1. *Dethrone* self and secondly, *Enthrone* Christ.

A life in which Christ is Preeminent, is *ATTAINED* by an act of "Reckoning." "Reckon ye also yourselves to be dead indeed unto sin, but alive thru Jesus Christ our Lord."

It is *MAINTAINED* by a process of "*Abiding.*" "Abide in Me." To the extent that we reckon ourselves dead to sin, and abide in Christ, to that extent Christ will be Preeminent.

Preaching the Gospel in its Accuracy

By DR. LEWIS SPERRY CHAFER
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The term *gospel*, while it means *good news*, is in this connection used only of that specific way of salvation which God publishes in His Word by which a meritless sinner may be perfectly and eternally saved on no other terms than that he *believe* on Christ as his Savior. The preacher is appointed the demanding task of an accurate presentation of that gospel. On the basis of the fact that God has made His greatest effort—the gift of His Son—that sinners might be saved, it is reasonable to conclude that any inaccuracy in preaching which misrepresents the truth and thus misleads the unsaved will be subject to divine censure. This is precisely the unrevoked warning given in Galations 1:8, 9. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed." This anathema, which is wholly justified, should cause every preacher to tremble with fear. Over against the notion that any person with zeal—whether they have knowledge or not—can preach the gospel, is the fact that many of the greatest orthodox scholars of the world have given their lives to the task of a right understanding of that which enters fundamentally into the gospel. Some common errors in gospel preaching are listed here:

1. *A failure to emphasize the difference which obtains between the saved and unsaved.* When exhorting the believers to a worthy manner of life and service, there is no statement made that such truths have no application to the unsaved, the result is that the unsaved are encouraged to believe that they need only to adopt the outward manner of life of the Christian to be a Christian. There is but one message to the unsaved and that does not concern his daily life, but rather his relation to Jesus Christ as Savior.

2. *By careless language*, giving the unsaved the impression that God is love and rich in mercy and that He forgives sin directly as an act of kindness, generosity, or leniency. God does forgive, but it is only on the righteous ground that the required penalty for sin is born by the Savior. It is for this reason that the sinner must come to God by Jesus Christ and that salvation is conditioned on faith in Christ. There is no need for Christ to die if God is free to make light of the

sinner's sin by a mere attitude of graciousness apart from satisfaction because of outraged holiness.

3. *By demanding repentance as a separate act in addition to believing on Christ.* This destructive error will not be committed by those who have given reasonable study to all that is involved. In the first place, repentance, according to the Bible, is *a change of mind,* which may, or may not, be accompanied with heart anguish. In the second place, the repentance required—and it is required—for the salvation of a soul is *included* in believing. The sinner cannot turn to Christ in confidence from any other dependence without a change of mind which is repentance (cf. 1 Thess. 1:9, 10). No measurement will ever be made in this world of the harm to souls that has been wrought by their having been told that they must first repent and then believe. The preacher will do well to ponder three facts: (a) The Gospel by John, which is written that men may believe and be saved (John 20:31), never employs the word *repentance;* (b) that the Epistle to the Romans, written to provide the complete analysis of salvation by grace, does not use the word *repentance,* except 2:4, in relation to lost men; and (c) upwards of 115 times the salvation of a soul is made to depend upon *believing,* and 35 times on its synonym *faith,* apart from any other requirement whatsoever. The one who insists that repentance is a separate act must face the question thus created as to whether the words of Christ and Paul, which restrict salvation to believing, are misleading because of their inadequacy (cf. John 3:16; Acts 16:31). Since repentance is a part of believing, the term might be used as a synonym of believing, or it may be mentioned separately —as it is in a very few passages; but always as a subdivision of the one all-important theme of believing.

4. *By the grace-shattering error of insisting that a public confession of Christ is required in addition to saving faith.* But one passage is involved in this discussion: "That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10). A thoughtless use of this passage implies that the confession referred to is a confession to men; not remembering that a very considerable percentage of those who are saved accept Christ at a time and place where no public confession is possible. The confession is that of the soul electing Christ as Savior and is to God alone. As Abraham said *Amen* to the promise of God and was by that faith counted righteous, so, in like manner, from his own heart and as the expression of his own confidence, the sinner acknowledges to God that Christ is his Savior. A sinner, having accepted Christ, may confess Him as a testimony; but that is far

removed from the notion that to be saved one must both believe and confess Christ before men. If this double requirement were really God's will, He could not have left out the idea of confession from any one of the 150 passages which condition salvation on faith alone.

5. *By requiring one to believe and be baptized.* Again but one text is in evidence (Mark 16:16), and but half of that, for, when the negative side of the declaration is presented, the word *baptize* is omitted. In this consideration, the same arresting fact remains that, if water baptism is essential to salvation, every other New Testament declaration is woefully inadequate and to that extent misleading, and the thief on the cross—saved directly by the authority of Christ—was a notable exception. Certainly, according to human experience, the vast majority of people are saved before they are baptized with water and multitudes have never been thus baptized at all. There is much, indeed, to commend the contention that the baptism referred to in Mark 16:16 is not water baptism but is the baptism with the Spirit.

6. *By requiring that one accept Christ and agree to a certain manner of life.* The practice of confusing the gospel with the manner of life a person should live after he is saved, is calculated not only to distract the attention of the unsaved from the gospel, but to defeat the very power and effect of it. It cannot be too strongly urged that God is not calling on the unsaved to adopt a manner of life, but He is offering to them His gift which is eternal life. Nor should the truth be overlooked that the unsaved have no spiritual capacity by which they can face the problems of a Christian's daily life. Those problems belong to a Spirit-guided mind and demand for their solution the presence of those new desires which come with regeneration.

7. *By demanding that one believe and ask for salvation.* Since God is propitious (1 John 2:2), it is wholly out of order to ask Him to save, as though He must be persuaded to do what He, at infinite cost, has prepared to do. The incident of the publican in the temple is too often assumed to be the norm for the sinner who would be saved under grace. The setting is before the death of Christ and reflects the relationships that existed in the Jewish era. Though the English version makes the publican to say "God be merciful to me a sinner," he really said, *God be propitiated to me the sinner.* At no time, either in the Old Testament or the New, may one reach God on the ground of mere mercy as such apart from needful sacrifice. The

publican asked for propitiation which was a justifiable request before the cross, but wholly unjustified now. To ask for mercy as such is to assume that God may deal with sin apart from adequate sacrifice. To ask for propitiation is to discard what Christ has done and to ask that something more effective be provided. Men are not saved by getting God to do something; they are saved when they dare to *believe* that God has done something.

Emphasizing What God Emphasizes

By DR. LEWIS SPERRY CHAFER

One of America's greatest Bible expositors of a past generation was often heard to pray the prayer, "Oh God, enable me to preach thy truth in its right proportions," and the prayer was answered to a marked degree, for he was able to cover the entire range of relevation and to be saved from fads of doctrine on the one hand, and from blank omissions on the other. This thesis, however, is restricted to phases of the gospel and the right evaluation of them on the part of the preacher. Again the theme is to be limited to but three features of God's work in the salvation of a soul. Upwards of thirty-three stupendous divine undertakings constitute the salvation of a soul and all of these make their claims on the gospel preacher. The three divine undertakings to be considered—(a) the forgiveness of sin, (b) the gift of eternal life, (c) imputed righteousness—are of particular importance.

1. *The Forgiveness of Sin.*

As it relates to the unsaved, this theme is stressed in preaching and in the popular mind out of all proportion to the place it occupies in the Sacred Text. In the great majority of gospel sermons, no more is held before the unsaved than the forgiveness of sin, the larger company of those who are saved think of nothing more than that their sins are forgiven—to them salvation begins and ends with this—, and almost every gospel hymn that undertakes to describe that which enters into salvation conceive of nothing beyond the forgiveness of sin. There is need at this point to be reminded that a Christian is vastly more than a forgiven sinner; that is, to remove sin from a sinner does not result in a Christian. There is also addition, and in this connection two features should be considered.

2. *The Gift of Eternal Life.*

The Gospel by John was written for a specific purpose: "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). This gospel—one of the two great salvation books of the New Testament—gives but little emphasis comparatively (cf. 1:29) to the doctrine of the forgiveness of sin and but tentative recognition to imputed righteousness; but it does stress eternal life for all who believe on Christ. And the preacher who would reflect in his message the emphasis which God places on truth, will be constrained

to stress the gift of God which is eternal life and in such a proportion as is marked out by the prominence of John's Gospel in the soteriology of the New Testament.

3. *Imputed Righteousness.*

The second book of the New Testament which is specifically of salvation is the Epistle to the Romans. In fact, this Epistle, being the divine analysis of the whole plan and scope of the saving grace of God, will indicate to every attentive student that which God constitutes the center of the whole scheme of saving grace. The purpose of the Epistle to the Romans is set forth in 1:16, 17, which reads "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. For therein is the righteousness of God revealed." In the phrase "therein is the righteousness of God revealed," the Apostle is not referring to the indisputable fact that God is Himself a righteous being; he is rather asserting that the glorious truth that God has a righteousness to bestow upon all who believe is disclosed as the central aspect of the gospel of grace. The entire structure of this foremost salvation book is the development of the theme of imputed righteousness (cf. 3:21-26; 4:1-25; 9:31 to 10:4. There is reference in the Epistle to the gift of eternal life (6:23), but almost no recognition of the forgiveness of sin. By this process of reasoning—that Romans is the central treatise on salvation and that that book declares the glorious truth of imputed righteousness—it can be demonstrated that, so far as the divine emphasis goes, imputed righteousness is the primary theme of the gospel. Over against this disclosure is the appalling fact that the truth of imputed righteousness is almost never included in gospel preaching and is not only not understood by preacher or hearer, but, to all practical purposes, does not exist. The necessary reality accruing to a member in the body of Christ is the righteousness which the Living Head is. It is impossible to be *in Christ* and not partake of what He is. All this, too, is made righteously possible by the sweet savor aspect of Christ's death; but these are unknown subjects today even though they stand first in the reckoning of God. If it be asserted that sinners cannot be expected to enter into so deep a subject as imputed righteousness, it will be observed that of three truths which the Holy Spirit brings to the unregenerate person, according to the words of Christ, the second is imputed righteousness (John 16:7-11). All this but enforces the truth that the one who assays to proclaim the gospel to lost men has a great responsibility to study to show himself approved unto God.

The Spirit's Work in Evangelism

By DR. LEWIS SPERRY CHAFER

A basic fact underlying all evangelistic effort is the incapacity of the unsaved to understand the gospel or to make a decision for Christ apart from the enlightening work of the Spirit. A theory has prevailed for many generations, which is not only unfounded in the Word of God, but actually contradicts that Word, namely, that God has bestowed on all men a common grace by which they can accept the Savior if they will. Of many conclusive passages which deny this, three may be quoted here: "For all have sinned, and come short of the glory of God" (Rom. 3:23); "For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God" (Eph. 2:8); "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them" (2 Cor. 4:3, 4).

No declaration could be more decisive than the last quoted passage, which so clearly states that, because of a Satan-imposed blindness of the mind, those who are lost cannot receive or understand the gospel of Christ. This incapacity, it will be observed, is not natural but is an imposition of Satan which human argument or eloquence cannot dispel. It is possible that by the dominating influence of an evangelist men may be inclined to do outward things with a hope that thereby they may be right with God, but salvation does not depend on outward works; it rather must come as the sinner's own choice impelled by his own vision of his Savior. Such a recognition of Christ as Savior can be generated in the human heart only by the illumination of the Holy Spirit. Men may beat the air frantically in their zeal to force salvation upon all men; but they are confronted with sovereign election and the truth that God calls whom He will, and when divinely called there is little need of high pressure methods to secure the glad acceptance of Christ on the part of those who are lost. What a mother, or a pastor, or an evangelist sees in Christ cannot become the actuating motive for the decision of another.

The divine provision for the overcoming of this satanic blindness is stated in the following Scripture: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of

this world is judged" (John 16:8-11). The word *convict* is better rendered *enlighten.* The result is not a crushing sorrow for sin, as is often supposed—in truth there is but one in view, "that they believe not on me"; it is an illumination respecting three cardinal features of the gospel—sin, righteousness, and judgment. The sin, as before said, is one only; the righteousness is imputed righteousness which is altogether available through the invisible Savior; and the judgment is that of sin which is past and perfectly accomplished by Christ as substitute for the sinner. It is when the unsaved become aware of these things by the illumination of the Spirit that there can be an intelligent decision for Christ, and that vision and that decision will not fade from the heart and mind in all eternity to come.

It is evident that prayer is the most effective way to secure this illumination by the Spirit in the unsaved. And, after all, prayer is the most effectual method of all soul-winning work.

The Call of the Hour

By DR. HAROLD T. COMMONS
President, Ass'n of Baptists for World Evangelism

I was so glad to hear Dr. Bieber, a few moments ago in closing his address, make the statement that no matter how black this world's darkness may become, we Christians have nothing to fear, for we are only pilgrims here, and very soon now we are all going to get together and "skip the country" to go and join our Head in heaven where we belong. How wonderfully true that is! We rejoice momentarily in that "blessed hope" even the coming again of our Lord and Saviour Jesus Christ, who, when He shall come, will finally put down all Dictators, all totalitarian powers, all who would in any way offend, and then, THEN we shall have peace. "Amen, even so, come Lord Jesus."

But, friends, what does that mean for us? Shall we sit supinely by and indulge in day-dreams of the glories that are to be, while souls are going to hell all around us? Nay, it is not for us to

> " . . . be carried to the skies
> On flowery beds of ease;
> While others fought to win the prize
> And sailed through bloody seas."

There is work to do. There is a job to be done. And there is no one to do it but you and me. The call of the hour is "WORK FOR THE NIGHT IS COMING WHEN MAN'S WORK IS DONE!"

The Church is an army. How we love to sing those old martial hymns of the Church—"Like a mighty army moves the Church of God!"—and "The Son of God goes forth to war, who follows in His train?" Yes, we are an army. And the Lord Jesus Christ is our generalissimo, our Commander-in-Chief. Is He not referred to as the Captain of our salvation, and in Joshua 5:14 as the "Captain of the host of the Lord?" It is from Him we must take our orders. And the orders have already been given. They are standing orders. They were given nearly two thousand years ago, and they ring in our ears today just as commandingly as they did when they were uttered. Listen to them. "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." That is the way we find the order sheet reading in the last chapter of Mark's gospel. In the last chapter of Matthew we have it this way, "Go ye therefore and teach all na-

tions, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the age." The same orders. Our Great Commission. They are standing orders. They have never been repealed. They are in force today. But how many churches and Christians could be court-martialed and tried for treason and disobedience!

How miserably the Church has failed during these many years. Our record is a long record of disobedience and failure to do what we were supposed to do. Many are the sidepaths into which the church has wandered. We have allowed secondary things to come first. We have digressed into many a man-made program and have come to grief. The few shining examples of victory which the history of Christendom affords are those eras when God-called prophets appeared and with courage and enterprise called the Church back to the faith and back to its divinely appointed task of evangelizing the world. It is only when we are doing God's work in God's way that we experience God's power and blessing in a marked degree.

But the greatest tragedy of all is to witness the appalling lethargy and apathy and unconcern which has swept over our churches in this our day. How truly the prophet spoke way back yonder when he said, "Where there is no vision the people perish." We seem to have lost our vision today, and look at the terrible condition of the world. Thank God there is a very definite and distinct revival of missionary vision and enthusiasm in some fundamental circles, and our independent faith missions are going ahead by leaps and bounds, sending out new missionaries every year. But the tragedy is to witness the blight of modernism on many of our churches, boards and agencies, resulting in loss of vision, purpose, and direction, so that there is continual setback and retrenchment. Many of our people have gone to sleep on the job. There is a poignant and tragic picture of this in the Garden of Gethsemane when Peter, James, and John, the three upon whom our Lord depended most, failed and went to sleep when He had especially asked them to "Watch and pray." O the pathos of it. A slumbering Church beside a suffering Saviour!

So today the cry comes ringing out to us, "Awake thou that sleepest!" A crisis hour in the world's history is upon us, and if nothing else could wake us up this sudden unleashing of the forces of darkness now sweeping over the world ought to do it. Our complacency has been shattered. Things have happened and are continuing to happen right before our very eyes that would give us pause. Not only have nations been over-run and the world's political and economic stability been turned upside down, but the missionary situation is such as to cause heart-felt alarm. During the last generation we have

grown to think that missionaries could go almost anywhere. But let us see what has been happening.

Missionary doors are closing. Russia has been closed for a long time. We knew that. Certain Mohammedan nations of central Asia such as Afghanistan, Nepal, Bhutan, and Baluchistan have never been open to the Gospel, although travelers have been able to drop a little light here and there, but no real work can be established. But look at some of the countries which have seen substantial missionary work and which have been considered open fields in days past.

Look at Ethiopia. No sooner had Mussolini completed his conquest of that country than he closed the door to the continuation of protestant missionary activity. Little by little the Sudan Interior Mission was forced to withdraw its missionaries and to either close its work or turn it over to the native Christians. Today, I am told, there is not a single protestant missionary allowed to work anywhere in Ethiopia. There is free access to the priests of the Church of Rome, yes! But no protestant or evangelical missions.

What did General Franco do as soon as he won the Spanish civil war? Parenthetically may I say that many of us because of our hatred for Communism were anxious to see the Communists overthrown in Spain, but little did we realize that the religious tyranny of Rome's rule would be worse than the Communist regime as far as the prosecution of protestant gospel missions is concerned. Well what did Franco do? Dr. Harvey Farmer, the head of the North Africa Mission who will be heard several times on this conference program, informs me that one of the first acts of the Franco regime after the close of the civil war was to clamp down heavy restrictions on their missionary work in North Africa, at least in those portions controlled by Spain. One of their strong gospel halls had to be closed immediately and other severe restrictions were put in force, and it looks today very much as if they will not be allowed to send new missionaries into Spanish colonies. Furthermore, those already there may have to leave or may not be allowed to return after their furloughs.

Bad news is coming right now from French Equatorial Africa, the Belgian Congo, and all the colonies in Africa of those governments which have had to capitulate to the Axis powers. The exact status of those colonies is not yet settled, but conditions are very tense, and strong diplomatic pressure is being brought to bear by our government and consular officials on missionaries in these colonies to return to this country as soon as possible. Mid-Missions, a Baptist faith mission in French-Equatorial Africa, is faced right now with the probability of having to bring all of their forty-odd missionaries home from that country. Let us pray that this will not eventuate, but such is the strong possibility.

I am informed that a cable was recently received from the field headquarters of the Africa Inland Mission in Kenya Colony, British East Africa, as follows: "Send no more missionaries. Conditions very tense."

Should the Axis powers win this war and divide up the continent of Africa between them, it is very likely that all of Africa would become a closed field as far as protestant missionary activity is concerned. The attitude of the Italian and Spanish governments is already revealed. Where the Church of Rome rules, no protesant work will be tolerated. The attitude of Hitler towards Christianity is well known. Little help may be expected from that quarter. He knows no God and his religion, if any, seems to be astrology. The picture is very dark if Hitler, Mussolini, Franco, and Stalin have their way in the world. Let us hope and pray that England will be able to hold out and to eventually win this war. And let no one accuse me of mixing politics with religion. This is not a matter of politics. I say to you this morning that every Christian should pray for England to win this war, if for no other reason, simply because it is an historic fact that wherever the Union Jack flies anywhere in this world, there the door has been opened to Christian missions and there souls are being won for our Lord and Saviour Jesus Christ. The alternative to an English victory in this war is the definite closing of vast areas of this world's surface to Christian missions.

But let us also look at the Orient. We are confronted over there with another totalitarian power openly aggressive and ambitious for new worlds to conquer. Japan is on the march to Empire. It began with Korea years ago. Then Japan marched ruthlessly into Manchuria, and since nobody made any move to stop her, and since nothing succeeds like success, she then thought it was about time for China to bow the knee to Japanese might. Whereupon Japan set out openly to achieve a "new order in Asia." She has been desperately trying to conquer China for the last two years. Since this adventure has drawn out into a stalemate, Japan is now showing herself to be the real opportunist and is capitalizing on the downfall of France and Holland. She has turned her eyes southward. The vast natural resources of French-Indo China and the Dutch East Indies lie very temptingly so close by, and who is to say her nay; unless it be the United States? Our own weakness is an open secret. Our lack of preparedness is now a cause of public alarm in the United States. We are told that we could not even defend ourselves now if we were attacked, much less wage a major war in the far east if Japan should attempt to take the Philippines. We are launching a huge preparedness program including a two-ocean navy. But it will take four years to build this two-ocean navy.

Just suppose, for a moment, that Japan should start something in the Philippines. What would this country do about it? We have already voted to give the Philippines their independence in 1945. Would we fight now to defend a group of islands ten thousand miles away from our shores when we plan to turn them loose in five years anyway? Sentiment and a sense of justice would not be the determining factors if we had to decide tomorrow what we were to do. If our Congress should have to reach a decision right now on whether or not we would defend the Philippines if attacked, I have a very strong feeling that our own lack of preparedness and the ever-increasing threat of aggression from Europe would cause Congress to decide to withdraw now from affairs in the orient and to bring our fleet nearer our own shores for home defense purposes.

And the question is, will Japan strike or will she wait? Hitler's success has been his sudden, bold strokes. Japan knows that we are now building a two-ocean navy. If she waits until we have that navy completed she knows that her task would be far more difficult than now, should we decide not to withdraw from the Philippines. In other words, if Japan is determined on further expansion in the direction of the Philippines and the Dutch East Indies, then her logical and strategic hour to strike is now, when we are the weakest, rather than to wait until we are strong.

But why do I enter into all this discussion of Japan's position in the far east? Simply this. If Japan should strike for the Philippines, and if she should gain control of those islands, it might very well be the end of Christian missionary activity there. For what is Japan's record? You have no doubt heard of the famous Shinto Shrine Edict now in force in the Japanese Empire which, under the guise of nationalism and patriotism, is a direct blow at Christian missions. As a result of this Shrine Edict many fine Christian missionaries such as Dr. George S. McCune, now teaching at Moody Bible Institute, have been forced to leave Japan or its territories because for conscience sake they could not make obeisance to the emperor at some heathen shrine. In this way and in other ways the Japanese government is making it more and more difficult to carry on a real Gospel work.

Hence we see that missionary doors are fast closing all over the world. Just last month the Dutch Colonial Government ordered the closing of the Wissel Lakes station, the only interior missionary station in all of Dutch New Guinea because of the war conditions. The two missionaries of the Christian and Missionary Alliance who have been working this pioneer field for the past year, Mr. Post and Mr. Diebler, together with our missionary, Dr. Paul Culley, were evacuated to the coast and the field is now closed for the duration of the war.

What does all of this mean, my friends? It means that we must redouble our efforts and bend every energy to speed the gospel to those fields where the door is still open.

This is the CALL OF THE HOUR today! The gospel *must* be preached in all the world to all nations as a witness before the end comes. We do not know just when our Lord will come, but there is a tremendous task left to be done, and He has commissioned us to do it. God grant that we may be faithful to our responsibilities and may be found doing the very best we can when He comes for us!

The Philippine Islands and South America, where our Association of Baptists for World Evangelism is working, are wide open fields today. How much longer they may remain open no one knows. As one small agency we are doing our best to "Occupy till He comes." We are sending out a party of eight missionaries to the Philippines this fall, six of whom are entirely new, and we have several additional missionaries waiting to go as soon as the Lord supplies the funds. Pray for these missionaries and for every agency now seeking to hold the lines and to advance for Christ in these dark days. What we have to do we have to do quickly! God is calling for volunteers to fill up the breeches and for faithful supporters who will "hold the ropes." God give us a burden and a vision, and may we hear His "Well done" when He calls the roll and the victory is won.

Thoughts of Peace

By DR. V. RAYMOND EDMAN
Acting President, Wheaton College, Wheaton, Illinois

"For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." (Jeremiah 29:11).

There are places on earth that are fraught with deep meaning because of their associations. It would be difficult for anyone acquainted with English history to walk unmoved through Westminster Abbey, where lie the illustrious dead of the British empire. I can recall still the impressions made upon my heart in that stately and sacred place, when as a lad I walked there with my father. For anyone who has followed the Stars and Stripes in service at home or overseas cannot but be deeply affected by the shrine of American patriotism arising out of America's participation in the World War. Very likely you have ascended the wide steps in Arlington Cemetery and stood before that stately yet simple marble tomb, where lies in glory the mortal remains of an American soldier known only to God. He was one of us and shared with us the dangers and privations attendant upon services to his country; as we stand by his last earthly resting place overlooking the broad Potomac and the national capital, our hearts are flooded with stirring memories of yesteryear. Indeed, for every life there should be many a place which has for that heart a peculiar and profound meaning, unknown perhaps to others, but unforgettable to you.

It should also be true that for the child of God there are places in Holy Writ freighted with a peculiar and personal significance. To be sure, "All Scripture is given by inspiration of God" and we should read all of it for our profit; yet here and there should be places in which God has spoken to us in a particular way. Surely you have in your Bible many portions to which you turn instinctively in the varying circumstances of life, for out of one promise or another God has given you great hope and blessing in days past. The text for this morning's meditation is just such a place for my own heart.

The twenty-ninth chapter of Jeremiah contains a letter written by that prophet while still in Jerusalem to his compatriots already in Chaldean captivity. The letter was designed to encourage the Jews in exile to know that they were not forgotten of God, but would be visited by Him in due time. In the meanwhile they were to be content

with their lot. They were to build houses, plant gardens and seek the peace of the city whither they had been carried away captive. This letter of Jeremiah, given by inspiration of God's Spirit, became for me a very personal possession. When I returned to this country after five very happy years on the mission field I felt like a captive, not of the Chaldeans,—rather in a very real sense, as explained by the Apostle Paul, "a prisoner of Jesus Christ." We had been very happy in our work in Latin America; and to leave it because of continued poor health was for me in a very real sense an entering into an unknown captivity. Under just such circumstances the Almighty spoke unto my heart "thoughts of peace and not of evil."

What lessons can we learn from the lesson of this early morning hour? I suggest to you that we establish our hearts irrevocably on the rock of truth expressed in the first words of verse eleven, "For I know" when all about us is doubt and uncertainty, when the storms rise high and the night is dark, when the way is hidden from our eyes despite our intent peering through the encircling fog. When like Job we go forward, and He is not there, and backward, but we cannot perceive Him, on the left hand where we cannot behold Him, and on the right hand where He hideth Himself, how blessed to have the assurance beyond all peradventure of doubt that "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." (Job 23:10). What rest of heart is found for us struggling mortals in this revelation of God's heart, "For I know." Be assured this morning that God knows your way altogether. He is familiar with the innermost thoughts and intents of your heart. He Who seeth the end from the beginning is touched this morning with your infirmity, and He ever liveth to intercede for you.

I suggest also that herein is contained the thought that God's hard word is not His last word. How often we are tempted to faint in the day of adversity although Proverbs 24:10 is a rebuke to our faint-heartedness. It would appear to our short sight that the circumstances of life are such that surely now there is no further hope for us. The children of Benjamin and Judah in Babylonian captivity must have been persuaded that their destiny was irretrievably settled. Jeremiah was told therefore of the Lord to tell them that God's thoughts toward them were "not of evil." Not infrequently do we find ourselves in perplexities in which we find no possibility of good. We chafe at the circumstances and wish ourselves to be elsewhere or under different conditions. God's ways seem hard, and it would appear that He has no concern for our grief. Do we not remember that He hath promised that "all things work together for good to them that love God who are the called according to His purpose?" I grant you that many things in life taken by themselves can have no possibility of good, but taken

together they can and do work for our highest profit. Shall we also note that there is an end to God's judgments? The time of captivity and testing was not to be indefinite. There would come a day when the captive who had hung his harp by the willows of Babylon would sing aloud at the sight of Zion's mountain. So it is with God's tried people: there is an "afterward" as promised to us in Hebrews 12:11, in which we are partakers of "the peaceable fruit of righteousness."

God's thought toward His people is indeed "peace and not evil," despite all appearances to the contrary. His people learned that lesson of old; and "for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Romans 15:4). It was so with Joseph. He was subject to the murderous envy and hatred of his own brethren, was sold into living death, was by false accusation cast into prison, and therein was forgotten by the butler whom he had befriended; but God's thoughts toward him were peace. Joseph saw the day when he could say from the depths of his heart, "So now it was not you that sent me hither, but God," and "But as for you, ye thought evil against me; but God meant it unto good." (Genesis 45:8, 50:20). As with Joseph, so was it for those of Jerusalem that had gone into captivity by the rivers of Babylon; and so is it with you and me this morning that God's thoughts are "of peace and not of evil, to give you an expected end."

"He's helping me now—this moment,
  Though I may not see it or hear,
Perhaps by a friend far distant,
  Perhaps by a stranger near,
Perhaps by a spoken message,
  Perhaps by the printed word;
In ways that I know and know not,
  I have the help of the Lord.

"He's keeping me now—this moment,
  However I need it most,
Perhaps by a single angel,
  Perhaps by a mighty host,
Perhaps by the chain that frets me,
  Or the walls that shut me in;
In ways that I know and know not,
  He keeps me from harm or sin."

Annie Johnson Flint.

Test of Peace

By DR. V. RAYMOND EDMAN

"There is nothing too hard for Thee." (Jeremiah 32:17.)

For anyone engaged in academic pursuits either as a student or as a teacher a "test" is not an unfamiliar factor. I do think, however, that oftentimes we miss the real objective of a "quiz" which may come upon us suddenly, or with due warning as the case might be. I have been interested to observe that some students may labor under the gross misapprehension that the test is designed to increase the information of the instructor. To be sure, the sum total of human knowledge would be vastly augmented if we added thereto the wholly new ideas suggested by students in response to matter-of-fact questions. This is no place to remind you of the many "boners" propounded by young people in pursuit of knowledge. I am of the opinion that every professor should lean on his "funny-bone" when reading the student's paper, so that he be prepared for something new and startling, and perhaps ludicrous. I have need in my classes at Wheaton, therefore, to remind the students that the real purpose of the examination is to inform the student as to the status of his own knowledge. If he passes the test it is because he has informed himself on the subject matter; and if he fails, it is very likely that he has not availed himself of his opportunity to gather pertinent knowledge.

It would seem to me that there is a rather close analogy between the testing with which we are familiar in the classroom and with the tests we have in the school of life. The Almighty allows testing times for us, not that He be informed about our strength or weakness, for He who knows us altogether is familiar with those facts; but rather that we should come to know not only ourselves and our frailties, but also to know the grace that is sufficient, the arms that are everlasting, the presence that neither fails nor forsakes. In His all-wise providence God allows us to be tested for our profit.

The morning meditation out of Jeremiah chapter thirty-two brings a lesson on a "test of peace." The immediate matter in hand was occasioned by a strange leading of the Lord for his servant Jeremiah with the attendant "trial of his faith." We should note at the outset the blessed reality of divine guidance in the individual life. The Scriptures abound with promises such as, "I will teach thee and instruct thee in the way which thou shalt go, I will guide thee with

mine eye" (Psalm 32:8); "the meek will He guide in judgment: the meek He will also show his way" (Psalm 25:9); "to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding" (Col. 1:9); "wherefore be ye not unwise, but understanding what the will of the Lord is" (Ephesians 5:17). In this instance Jeremiah received a direct impression of the Lord that he was to purchase real estate owned by his nephew, which property, incidentally, was undoubtedly in the hands of the Chaldean army besieging Jerusalem at that time. It would seem to all natural consideration utterly ridiculous for anyone to consider purchasing such property; but God was seeking to use this incident to instill confidence into those who were about to go into captivity that "like as I have brought all this great evil upon this people so will I bring upon them all the good that I have promised them; and fields shall be bought in this land, whereof ye say, it is desolate without man or beast; it is given into the hand of the Chaldeans; men shall buy fields for money, and subscribe evidences . . . for I will cause their captivity to return." (Jer. 23:42-44).

The guidance of the Almighty was explicit and direct to his servant; nevertheless, Jeremiah made no move until his nephew came to the prison, as God had promised. Then for the prophet was the assurance "I knew that this was the word of the Lord" (verse 8). We do well in awaiting God's time and way in the corroboration of his directive will, in order that we might be justly assured of that will beyond any trace of doubt. How that corroboration will come to your perplexed heart and mind I do not know; but of this I am sure, that God in His own way will grant you the assurance that He knows the way you take and is leading you by the right way, no matter how preposterous may seem to others your procedure.

After having been assured of God's will our hearts should be at rest about the matter. We should know that "peace that passeth understanding," the peace, perfect peace vouchsafed unto those whose hearts and minds are stayed upon Jehovah. Years ago a saintly servant of God said to some students a word out of his own experience; and he emphasized for us "never doubt in the dark what God told you in the light." Jeremiah found himself a prisoner in the king's house in the midst of a city besieged by fierce foes; and he was without possible hope of escape. Under such circumstances God had instructed him to purchase his cousin's property as a testimony of God's faithfulness toward Zion. After having received that word in the light of God's presence he was not to doubt, no matter how impossible might appear to be the outward circumstances. We are glad to note that he obeyed implicitly the divine instructions and caused evidences of the purchase to be subscribed publicly in the book of records (verse 12).

After that magnificent act of obedience he faced the "test of peace." When the cousin and the witnesses had retired; and Jeremiah found himself alone in the prison cell, he began to realize the futility of his act. Instinctively he lifted his heart in prayer to God; and no heart that undergoes a testing time can fail to be moved by the impassioned prayer of the imprisoned prophet. He reminds the Almighty that "there is nothing too hard for Thee," that the city is about to fall into the hand of the Chaldeans, nevertheless, "Thou has said unto me, O Lord God, buy thee the field for money, and take witnesses" (verse 25).

His heart must have experienced the misgivings common to us all when our faith is tested as though by fire. Moses knew that testing when he pleaded for the children of Israel at the Red Sea with the implacable hosts of Pharaoh behind them. Elijah knew that burden when he builded anew the altar of God on Carmel and prayed, "Let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word" (I Kings 18:36). The apostle Paul knew that darkness in the storm at sea, when all hope was lost that any should be saved; and yet God had said to him that as he had testified in Jerusalem he would also testify in Rome.

Quite likely your heart is undergoing the "trial of your faith which is much more precious than of gold that perisheth." (I Peter 1:7) Let me point out to you from the experience of Jeremiah in prison that you can *trust* God where you cannot *trace* Him, that what He has promised He is able also to do. In view of that assurance what should be our heart attitude? Shall we not have implicit confidence in the Good Shepherd Who gave his life for his sheep that "when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice" (John 10:4). He leads beside still waters and in green pastures, also in stony places and rough; but where he leads we can follow.

Shall we not also have implicit obedience to do his will? I find great rest of heart in the simple exhortation of Psalm 37:5, "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." Note the two aspects of faith included in this gracious promise. First, we are to commit our way to the Lord. That is a definite act of faith. It would be something after this order: I have a letter to send home and I am deeply exercised that its contents reach there safely and speedily. I take the letter to the post office here in Winona Lake; and then pause outside to consider whether or not I should entrust this letter to the Federal postal service. I hold the letter in my hand, and I desire earnestly to have it reach its destination in order that I might have a reply. The Post Office Department, however, assumes no re-

sponsibility for the letter and takes no steps for its delivery until I "commit" it without reservation to their care. Once the letter has been dropped in the mail box the responsibility belongs to our Uncle Sam, and we have no doubt that he will carry the message home as quickly as possible. Is that act of committal not also necessary in matters of guidance? You have some problem or perplexity upon your heart this morning. May I urge you to "commit thy way unto the Lord" by a definite *act* of faith; to give the whole matter to God. Irrevocably yield it from your trembling hand into His, not to be taken back again by you.

The second part of the promise is an *attitude* of faith. We are to "trust also in Him." How foolish it would be of me to pass the hours of the day, and perchance of the night, in consuming concern about the letter I have mailed in the post office. I take for granted, and that rightly, that the postal service bends every effort to carry it safely to my home. Cannot we who have confidence in that which is human and fallible much more have sublime, simple trust that what we have committed to God is cared for by Him Who "will bring it to pass," with whom all things are possible?

Frances R. Havergal expresses that thought for us in her words:

Like a river, glorious is God's perfect peace,
Over all victorious in its bright increase;
Perfect, yet it floweth fuller ev'ry day;
Perfect, yet it groweth deeper all the way.

Hidden in the hollow of His blessed hand,
Never foe can follow, never traitor stand;
Not a surge of worry, not a shade of care,
Not a blast of hurry, touch the spirit there.

Ev'ry joy or trial falleth from above,
Traced upon our dial by the Sun of Love.
We may trust Him fully all for us to do;
They who trust Him wholly find Him wholly true.

Stayed upon Jehovah, hearts are fully blest;
Finding, as He promised, perfect peace and rest.

Paths of Peace

By DR. V. RAYMOND EDMAN

"We will obey the voice of the Lord our God . . . , that it may be well with us . . . " (Jer. 42:6).

One of the greatest mental hazards we can possibly have is that of uncertainty in regard to our being in the center of the will of God. Even on the natural plane, in the realm of human events, uncertainty is not only aggravating but also can be demoralizing. Have you ever driven by night on a road unknown to you, with instructions as how to reach a certain destination; and yet because you were not sure it was the right road you were deeply exercised by doubt and dismay? It may have seemed to you that the marker at the crossroad pointed in this direction, but in your haste you did not slow up sufficiently to make sure of its directions. The farther you proceeded along that road the lower sank your feelings, and why? Simply because you were not sure you were on the right road.

The forty-second chapter of Jeremiah provides a magnificent study on divine guidance. The circumstances which give us the setting of this illustration are to be found in the two previous chapters. The city of Jerusalem had been taken by the hosts of Babylon. A remnant of the poor had been left in the land and among them was God's servant, Jeremiah. One Gedaliah, who had been appointed ruler over the remnant, had been slain by renegades, with the result that the disorganized Jews turned toward Egypt where they might possibly find refuge from any reprisals by the Chaldeans. When they reached Bethlehem they paused to inquire of Jeremiah that he would seek God's face, in order that they might know the way wherein they should walk and the thing that they should do (Jer. 42:3). God's servant promised to pray for them and to tell them whatever the Almighty should reveal unto him. (Jer. 42:4).

Not infrequently we also of this twentieth century stand face to face with need of understanding what the will of the Lord is for us, as individuals or as groups. We find ourselves in the dilemma of having to do something, and the lesser of two evils seems to compromise with the world system (of which Egypt is an Old Testament type) rather than face judgment at the hand of our God (of which judgment Babylon is a type). Let us note, therefore, this experience of Jeremiah and his people, with a view to applying its principles to our own hearts.

I observe at the outset that the remnant exhibited the proper heart

attitude toward God by which they might be in position to receive guidance. They said to Jeremiah, "Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God." In their distress and perplexity they were willing to do anything God might say. The late George Müller of Bristol, whose walk with God in the past century was a modern testimony of answered prayer, has said to us in one place of how he ascertained the will of God in any given matter.

> "I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.
>
> "Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.
>
> "I seek the will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.
>
> "Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.
>
> "I ask God in prayer to reveal His will to me aright.
>
> "Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly. In trivial matters, and in transactions involving most important issues, I have found this method always effective."

Are you and I altogether willing this morning, without reservation of heart and mind, to obey all the revealed will of God, whether to our way it seems good or evil? Who are we, short-sighted humans, to say what in the last analysis is good or evil for us? Frances Ridley Havergal with deep spiritual insight as well as with poetic beauty has given expression to that problem in these words:

"Trust Him yet,
My faithless soul! Can I forget,
That he hath passed His word of old—
'Not one good thing will He withhold
From them, the children of My love.
Whose hearts are set on things above'?
Not one good thing! But can I see
What may be good, what ill for me?
Can I unbar the massy gate
Which hides from me the way I take?
But His eye turneth night to day,
E'en like the lightning's piercing ray;
Then here is my security,
That God my truest good doth see.
That joy which earnestly I crave
O'er which my fondest hopes now wave,
Might prove to me the shade of death!
That healing breeze—the Simoom's breath,
If so—it never will be mine.
At such a loss shall I repine?
No! let me rather praise the Hand
Which looseneth the dangerous band."

Very pleasant prospects may be before you today. You judge by their fair appearance that they will work together for good in your case. That may not be necessarily true. On the contrary , the very dreariness, drabness, or discouragement now staring you in the face may, in the providence of the Almighty, Who can cause the wrath of man to praise Him and Who can give us beauty for ashes, turn out for your eternal good. Shall we not, therefore, be willing to say that whether the path in which God leads us is good to our way of thinking or evil as far as we can see, "We will obey the voice of the Lord our God . . . that it may be well with us, when we obey the voice of the Lord our God?"

The next lesson we observe is that patience is needed to ascertain the will of God. The remnant of Judah was very apprehensive of being overtaken by the Chaldean avenger and they could not delay long in learning the will of God. Without doubt they expected that by the morrow at the latest Jeremiah would tell them what Jehovah had revealed unto him. But the dawn of a new day did not bring any answer, nor did the next, nor the next. "It came to pass after ten days, that the word of the Lord came unto Jeremiah" (Jer. 42:7). How impatient must have become the people by that time! Without doubt their leaders must have been tempted like Saul of old, who could not

wait until the coming of Samuel, (1 Sam. 13) to follow their own inclination without a definite word from heaven. I fear that we are not unlike them. Rather than letting patience have her perfect work we presume to press on in whatever way appears to be for our best interests, and we miss knowing the will of God. The days that follow are increasingly filled with doubt and discouragement, and why? Because we had not waited to hear what God would say unto us.

After *prayer* for guidance and *promise* to do whatever should be revealed to us and *patience* to be filled with the knowledge of His will in all wisdom and spiritual understanding we need the final thought of obedience. It is not enough to know; we must act. Often I remind myself of a good promise tucked away in Psalm 111:10, " . . . a good understanding have all they that *do* his commandments . . . " One condition of blessedness in the Christian life is found in the condition "If ye know these things, happy are ye if ye *do* them" (John 13:17). The remnant of Judah desired to go into Egypt where they would see no war, nor hear the sound of trumpet nor have hunger of bread. They were enjoined strictly, "Go ye not into Egypt; know certainly that I have admonished you this day" (Jer. 42:19), for "If ye wholly set your faces to enter into Egypt, and go to sojourn there; then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die." (Jer. 42:15, 16). Rather they were admonished not to fear the king of Babylon, for the Lord promised to deliver them from his hand, to show them mercies and to cause them to return to their own land. Shall we not be willing this morning to humble our hearts before God, to submit our ways unto Him, to obey implicitly His commandment, "that it may be well with us when we obey the voice of the Lord our God"?

Apostolic Ambition

By HARVEY FARMER, D.D.
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In 2 Corinthians 5 verses 9 and 10 we have this inspired message to our hearts through the Apostle, "Wherefore we labor that, whether present or absent, we may be accepted of Him. For we must all appear before the judgment seat of Christ: that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad."

It is intensely interesting and spiritually profitable to note with care the words given by the Holy Spirit to the men of God who wrote under His direction. For instance, the same word which is translated labor in our passage is indeed "strive" in Romans 15-20 and "study" in 1 Thess. 4, 11, while in the margin of the King James' version we find "endeavor" as yet another alternative. Turning to the American revision we have the phrase, "We make it our aim," but the most illuminating thought of all is relegated to the margin of this latter rendering where we find "We are ambitious." It is from the original penned by the Apostle that our word, "ambition" is derived; and enshrined in it is the heart-moving conviction that it should be counted an honor to be possessed of such a glorious objective. As those born from above, we should be concerned to make our own this dominating passion of the Apostle "to be accepted of Him." Quite another thing for our lives in every detail to be acceptable in His sight, which was the Apostle's ardent desire.

What a splendid motto or watchword this would make for every child of God! To start the day with the soul intent upon this one aspiration and to maintain the same attitude of mind throughout all the waking hours—that through the unhindered ministry of the Holy Spirit the walk might be worthy of the Lord unto all pleasing. It was so with our adorable Master who declared in the presence of critics and enemies without the least fear of contradiction, "The Father hath not left Me alone, for I do always those things which please Him." John 8, 29.

Not only so, the Father Himself you will remember bore testimony to this fact on more than one occasion. In Matthew 3 we have the account of our Lord's baptism and in verses 16 and 17 the record runs, "as He went up straightway out of the water, lo, the heavens were

opened unto Him and He saw the Spirit of God descending like a dove, and lighting upon Him; and lo a voice from heaven saying, This is My beloved Son, in whom I am well pleased." At this time He had not entered upon His public ministry, so that it is evident the Father's commendation of the Son of His love had reference to the preceding years of life and labor at Nazareth, where His boyhood and youth had been spent, in all probability.

Let us suppose that our lot had been cast in those days long past, and that we belonged to the southern part of Palestine, from whence we had been about for a few weeks. A friend meets us on our return and after the greeting remarks, "We've missed you of late. Where have you been?" "Just visiting friends up North." "Oh! so you've been up there—in Galilee of the Gentiles!" A bit of a sneer is in the voice, because that part of the Holy Land had gained an unenviable reputation as a result of the influx of heathen people from Syria and elsewhere. And Nazareth—who would wish to reside in such an undesirable village which lay just off the highway? After the Lord had called Philip to follow Him, "Philip who was of Bathsaida the City of Andrew and Peter, findeth Nathanael and saith unto him, we have found Him, of whom Moses in the law and the prophets, did write, Jesus of Nazareth the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth?" John 1, 44-46. Nathanael was not the man to speak cynically. The observation was one of genuine surprise. It was difficult for that guileless soul to believe that anything chaste could come from a center of such moral corruption.

Remember this, dear fellow-believer, perhaps young in the faith —your Lord can enter sympathetically into the difficulties which you have to face amid an uncongenial environment and that His grace is sufficient to meet your need and to strengthen you for the continued maintenance of a Christ-like testimony just there where your lot is cast, however grievous your circumstances may be. Enoch lived in a day of which it is recorded "And God saw that the wickedness of man was great in the Earth and that every imagination of the thoughts of his heart was only evil continually." Genesis 6, 5. Amid such sordid surroundings, Enoch walked with God after he begat Methuselah for three hundred years "and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Hebrews 11-5. There can be no excuse for any of us who are in right relationship with the Lord to come short of the antediluvian's attainment however adverse the conditions we have to face. He is able to guard us from stumbling and to keep us from all filthiness of flesh and spirit as we walk humbly and holily with Him.

May we remind our hearts at this point, that if we who name His Name desire to have such a testimony borne to us by our heavenly Father concerning what we call our Christian work, it will come only after we have heard His commendation of our life in the home, in the sphere of our daily calling, amid the circle of our acquaintances, and other where.

During those preceding years in Nazareth, our Lord lived in that simple home and wrought in that humble workshop in such a way as to be well-pleasing to His Father. What of our conduct and conversation in the home and in the place where we earn our daily bread? If the Voice were heard from heaven just now—would the testimony be borne to you and me, dear fellow-believer "This is my beloved child in whom I am well pleased." It is so easy to get careless and thoughtless in so many ways amid the varied relationships of life and to delude ourselves that much which occupies hand and head is secular and is so little is sacred. Not so—dear child of God—everything in which you are engaged legitimately through all your waking hours is sacred and can be done in a way that will please God.

Let me suggest that before you start out on the activities of each day you direct your prayer unto God and look up for the help of His blessed Spirit that you may be made to fulfil the trivial round and the common task as well as every one of the duties of home and office and store in such a way as to call forth His commendation. Like Brother Laurence you shall find that God is as really with you in the kitchen as in the sanctuary—amid the multitude as in the meeting—so that where ever you tread and toil you will be on holy ground where you may enjoy continual close communion with your Lord. This is essential if you are to please Him well in the pulpit, on the platform, at your Sunday School class or in any other nature of witness and work for Him. The life of a child of God must be lived on the highest plane in satisfying fellowship with the Father and with His son Jesus Christ.

Some of you dear mothers feel that you are at some spiritual disadvantage because so much of your time and strength must be devoted to the calls and claims of family and home, which allow little opportunity for Christian service, as you think. But think again, you who are mothers, what a sphere of privileged ministry you have just there in your home where you are so tied by simple and lovely occupations! As you pursue those ordinary demands and duties, let the Holy Spirit keep your heart at the source of God's boundless store of grace and radiant in the enjoyment of His abiding peace-giving presence every passing hour and you will find that the blessing that maketh rich is yours in the truth. On the morrow may you start off by preparing breakfast with the thought that you desire to please Him in doing

so. Washing dishes, making beds and every other detail of what sometimes is considered daily drudgery all may be done with a song in your heart as you carry on for His glory with the one aspiration to be like Persis—"approved in Christ." As you meet with those that come to your house—tradesmen, beggars and friends—you will seek, with His help, to deal with them as you feel He would have done had He been in your place. At the close of a busy day—overtired maybe—you spend a little time, as Jonathan Edwards used to say, "taking stock" of the crowded hours that have gone. You tell your heavenly Father how you began the day with the longing to do all to His glory. Bought to continue so doing till its close, and yet you feel there has been some failure in attaining the ideal. Me thinks however you will find that the music of His still small voice will whisper to your spirit —"My child, my beloved one, you have pleased Me well today." Never will you have a more comfortable pillow for your head than such a precious assurance from the Father who loveth you. And you will realize that your home is a God-appointed sphere of Christ-exalting influence.

These experiences are not only for mothers, but for you who are fathers or sons and daughters or brothers or sisters, all in your respective industry and spheres of influence may so walk and please God as to be to the praise of His glory moment by moment, so as to gain His gracious approbation.

It is important to notice the inspirational incentive which the great Apostle kept before him. "For we must all appear before the judgment seat of Christ," as in our King James' version. The revision's rendering is "For we must all be made manifest before the judgment seat of Christ," which is somewhat stronger—but quite literally we should read that "We must all come *without disguise* before the judgment seat of Christ." What an unusual thought of searching import is that and how careful we should be to let this truth scrutinize hearts. It is all too easy for children of God to assume a disguise by simulating a spirituality which deceives others as to what their character really is; but such a veneer of unreality will be stripped off then, and what we are in God's holy sight will be made manifest. But who would wish to be among these who will be ashamed before our Lord Jesus Christ at His Coming? May we rather be diligent to be found of Him in peace, without spot and blameless at His appearing, for this tenth verse continues—"that every one may view the things done in or through or with the body, whether it be good or bad."

This solemn truth is emphasized in Colossians 3:23-25—"And whatsoever ye do, do it heartily as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ. But he that doeth wrong shall re-

ceive the wrong which he hath done; and there is no respect of persons."

In the light of Christ's judgment seat—what manner of persons ought we to be in all holy living and godliness—as Peter reminds us in his second espistle, chapter three, verse eleven. Remember that the body is for the Lord and the Lord for the body and He expects us, who have been bought with a price—and at what a price!—to glorify Him in our bodies. Surely, surely, we should keep His property at its best for Him that He might be magnified in these bodies of ours wherein His Spirit dwells, so that every whit of them shall speak His glory—as did the Temple of old.

Let me appeal to my young friends especially, to present—to yield without reserve—their bodies to be living sacrifices, holy, acceptable unto God, which is their reasonable service—aye, and we older Christians too, should be concerned to this end. May God enable each one of us to avoid dietetic indiscretions which bring physical discomfort, illicit imaginations which defile the conscience, and all imprudent affinities which sully the soul. Let us give earnest heed to the solemn exhortation of I. Corinthians 9:25-27, "And every man that striveth in the games exercises self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air, but I bruise my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected," as worthy of the crown at the judgment seat.

Dr. Theodore L. Cuyler's little son George, a bright young Christian, was nearing the end of his short pilgrimage here and Mrs. Cuyler was seated by the bedside with tear-bedewed cheeks wondering why the Lord was taking the treasure from her keeping. George had been seeking to comfort his mother when, tired by his efforts, he closed his eyes and dozed for a while, the mother watching for any change which might come over her darling's features. The boy's face was suddenly aglow with a radiant smile and opening his eyes as he turned towards his beloved parent, he said, "Mother, I have had a peep through the gate and it was very beautiful—it was ever so lovely, but Mother—what do you think Jesus will say when He sees me?" That question comes back to my own heart again and again—"What will He say when He sees me?" Yes, and what will He say when He sees thee? May each one of us, through the enabling grace of the Holy Spirit, make the Apostle's ambition our own that when we see our adorable Lord at the judgment seat, ours may be the exquisite joy of hearing Him say, "This is my beloved child, in whom I am well pleased."

The Power of the Gospel in War-torn China

By REV. ANDREW GIH
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It was told of Christ after His resurrection when He went to heaven in victory and power that the whole angelic host came out to welcome Him. The archangel, the head of the parade, was spokesman. He said, "Lord, You have finished the redemptive work on the cross. Is it enough to save the world?" The Lord answered with a note of victory, the same loud cry which came from the cross, "It is finished." And He concluded by saying, "I came not to condemn the world but that the world might be saved. I shed my blood for the ransom of many." That is the plan of salvation. He gave His life that sinners might be saved.

The archangel seemed to be satisfied with the answer given but another question came up as how the world might know of this Gospel, to which the Lord answered, "I have told my disciples, 'Go ye into all the world and preach the gospel to every creature.'" But the archangel queried again, "The world does not know. Suppose your disciples get busy with their own work and Peter goes back to fishing or Matthew goes back to customs office and they forget to go out to preach the gospel. What will you do?" There was a pause. There was solemnity on the face of the Lord. He looked straight into the face of the archangel and said with determination, "They must, for I have no other plan."

The Lord did not tell the angels to go and preach the gospel but He commanded the disciples so it is the duty and sacred responsibility of His followers to see that this last command is carried out. If the church fails to give the gospel she fails in everything. If the church does not preach the gospel, the world will remain lost, as if the Saviour had never come and had never died. Paul says, "I am debtor both to the Greeks and the Barbarians, both to the wise and the unwise." When we do something for missions we feel that we are doing a good deed or a favor to others. But how different was Paul's conception. "I am a debtor." If a beggar comes asking for something we can put our hands into our pockets and take out something. Whatever is given to him will be accepted and he will be satisfied. But if we are in debt we cannot act in the same manner. The creditor has a right to demand payment of the whole amount. Is it because of failure to pay her debt that the church has lost her missionary vision and her zeal; her power and liberty in the Holy Spirit?

He has made no other plan. Either we preach the gospel or the world must perish. But if we are truly saved and born into His family, the sons of God, we cannot but be missionary minded, for our heavenly Father was so missionary minded that He did not keep even His only begotten Son at home but sent Him into the world to be a missionary. Our Lord Jesus Christ was so missionary minded that He labored and worked, ministered here and preached, and died on the cross. After He ascended to heaven He was not discouraged—too missionary minded to be discouraged. He did not say, "It is no use to send missionaries to this wicked people, people who are so wicked that they murdered Me." But as soon as He got home He sent another missionary to the world in the person of the Holy Spirit. The Holy Spirit is so missionary minded that He is moving and influencing the believers to see the need of the world. He has written a long, long missionary letter to His people on the pages of our Holy Bible. If we read the Bible with open minds and attentive ear to the voice of the Spirit of God we cannot overlook those great missionary passages of the Holy Scripture.

In one of the big cities in the U. S. there was a large church which planned for a missionary conference. They had large crowds and many wonderful speakers. They were to take up a missionary offering for the project of enlarging their mission fields. The ushers passed the plates and one of them came to a very rich man whom he hoped would give largely and he would have the largest offering in his plate. But when the plate was passed to him the man looked at the usher, shook his head and said, "I don't believe in missions and I won't give." The usher was taken aback, shocked by his plain statement. Without time to take thought for an answer he hastily said, "Then please take some, because this is for the heathen."

"Woe is unto me if I preach not the gospel." What a gripping thought! If the church today had the same conception that Paul had regarding the gospel we would have gone a long way in evangelizing the world.

"Woe is unto me if I preach not the gospel"—because it is my Lord's last command. Dare I break it, who has professed to love Him and to follow Him?

"Woe is unto me if I preach not the gospel," for it has much to do with world conditions. When England was on the verge of a revolution and the nation was in chaos—politically, socially and every, way, John Wesley and his colleagues were set on fire by the Holy Spirit. They went out to preach the gospel bravely and incessantly. The result was a greater revival, the stabilizing of the nation and also influencing other parts of the world. The world conditions as they are today are a testimony against the failure of the church.

"Woe is unto me if I preach not the gospel," for I would have failed in the only task that the Lord has given me—"Go ye into all the world and preach the gospel."

"Woe is unto me if I preach not the gospel." Why? If I obey the command and take the gospel to the regions beyond, a tribe in Africa or a village in China might have been reached. Those naked black fellows in the jungles of Africa have the same precious never-dying souls for whom Christ also gave His life. If these souls are saved they can be saved, not for months or years, but they can be saved for eternity. What a word "eternity" is! I wish I had the power to burn that word into your heart, into your mind, into your soul. The people in the world today would eliminate the thought of eternity. The people of the church are trying to forget it as if there were no eternity. But we are not here forever. Everyone is only a traveler and pilgrim. We shall all soon pass into eternity. If a soul is lost it is lost for eternity. I want to burn that word "eternity" into your heart. I want to shout it at the top of my voice. I want to wake you up with this word. We are facing eternity, Eternity, ETERNITY.

The world is lost, but not because there was no Saviour. The Saviour came and died for sinners about 1900 years ago and He has made a plan, commissioning the disciples to go into all the world and preach the gospel to every creature. That was 1900 years ago and yet today we have about seven hundred million people in the world who haven't heard the gospel. Whose fault is that? God has done His part by giving His only begotten Son. Jesus Christ shed His blood. He died for the world. The Holy Spirit has given us the Bible with the gospel story and plan of salvation plainly written on the sacred pages and He is still doing His work by working on the hearts of His disciples, who are more interested in temporary, material comforts—home, car, garden, radio, refrigerator, etc., and have no desire for the spreading of the gospel. They have no thought for the millions of souls slipping into eternity without Christ, without salvation. It is the guilt of the church. We haven't done our duty. We have failed our mission. We have been selfish. The more missionary minded the church, the more spiritual and active it always is. In one section of Africa they had for a time a boom of Christianity and many large churches were built. But no missionaries were sent out to evangelize the regions beyond and today there are only a few ruins, testifying to the fact that at one time churches were there.

Now let us look at Russia—an atheistic, godless, communistic nation. They had churches in the past. The large buildings still stand there but there is no worship and no Christian activity. Why? Because we never heard of Russia sending out missionaries to other lands. Mr. Spurgeon once said, "I would be missionary minded just

for selfish reasons. What a joy it will be when I enter into heaven and find some souls saved through my efforts or prayers or gifts. They will come and say, 'We are here because of your missionary interest and efforts.' I would bless God through all eternity that I had done a little for the missionary cause and that precious souls have been brought to heaven."

In China alone there are about two hundred and fifty million people who have not heard the name of the Lord Jesus Christ. China is still a challenge to the Christian world. In one nation alone there are so many people who haven't heard His precious Name. I feel that the church is guilty before God. Yet Christ came and died on the cross nineteen centuries ago. The Bible has been written and in printed form for centuries. Churches have been established since Pentecost. Yet in view of the fact that so many people in one nation are ignorant of the fact of the coming of the Saviour into the world, I cannot feel otherwise but that the church has failed in her mission.

People may have different ideas and impressions of the needs of the mission fields. Many times I have been asked the question, "Is China civilized?" "What do you mean?" I would answer. "Do you mean wide roads, tall buildings and automobiles and airplanes? I would say that is modernization and mechanization." Civilization in the minds of the orientals is culture. China was civilized long before Europe. Confucius was born 550 years before Christ. His teachings are certainly proof of the fact that the essentials of civilization have come down through the long history of our nation. But we are sinners. We need a Saviour. We have no stories of head-hunters such as come from the South Sea Islands. Neither have we the castes and the untouchables of India, nor the ignorance and superstition and uncivilized conditions of the jungles of Africa to grip your imagination. But does the gospel stand for education or for the salvation of souls? If for the salvation of souls, then China is the neediest field for missionary work. The population of China is more than that of Africa. Every fourth child born into the world is a Chinese. Here is an interesting incident. A young lady heard this statement, went back home and told her husband that they must not have another child for they already had three and the fourth one must be a Chinese.

Here are the cold facts, statistics which show the need of the different mission fields, taken from a survey made by a world-famous missionary magazine published in New York, called the WORLD DOMINION. Listed below are the proportions between Christians and non-Christians in the various countries.

Country	Christians	to	non-Christians
Africa	1		50
India	1		110
South America	1		137
Japan	1		250
China	1		475

If we in China would have a revival as great and powerful as on the day of Pentecost, that is, 3000 conversions a day, and if the revival would go on for months and years—3000 conversions daily—do you know how long it would take to convert all of China? It would take more than 450 long years. Here is China with her millions, waiting and calling for the gospel—a challenge to the Christian world. Yes, we Chinese are grateful for what the western Christians have done, not because we are worthy of your help but because we are in need. So I make the plea for the millions of unsaved people in China. We have about seven thousand missionaries in China but if we divide the population among them every one would be responsible for reaching and saving about seventy thousand souls. Have you ever heard of a city in America of seventy thousand people which had only one church and one minister? How blessed it is to be born and to live in America with so many privileges of the gospel. On Sunday you can hear the church bells ring out in every corner of the city. Many times I feel that the people in America are not Christians because they do not want to be. People in China are not Christians because they have not had a chance to hear the gospel. You have churches and missions, radios, magazines, tracts, every way and means possible for you to hear the gospel, but in China, especially in the interior, you can walk for days without seeing a church building and without meeting a Christian. Please give the gospel a chance. The churches in America send out one missionary for every four hundred ministers at home. The very least a Christian should do is to tithe and the United States should send great hosts of missionaries into different parts of the world. Then the world would certainly be turned upside down. But we need a revival in the churches in America very badly before we can realize more missionary activity.

When we hear missionary messages and learn of the needs of different missions we have only a negative sympathy. We begin to make excuses.

A missionary to India whose health broke down because of the climate had to return home to Great Britain. When he was speaking in one of the conventions he fainted and young men in the audience carried him from the platform. When he regained consciousness he asked the young men, "Have they adjourned?" Upon learning that the meeting was still in session, he requested, "Please take me back.

I want to make my plea." They replied, "No, no, you must not do that. You fainted. You are too weak. You cannot stand it to continue speaking. It might mean your life." But he insisted on being taken back to the pulpit to make his plea. He was leaning on the pulpit as he spoke, "When the Queen asks for help your women give ear rings and pins and ornaments of different description and your fathers send your young men to the army—for the country. But when the missionary comes in the Name of the King of Kings, the Lord of Lords, asking for recruits, you begin to make excuses because you have only two sons—only one daughter—not enough money. If there are no young men or young women to respond to the call, please send me back. Feeble, and with health broken, if I should die in India let me die there so at least the people of India will know that there is one missionary who loved them enough to die in trying to give them the gospel. On the other hand, it will be a testimony as to your selfishness in keeping your young and strong at home."

When missionaries ask for help people make excuses but when American bottles ask for money you give two billion every year; when American theaters ask for money—one billion every year; when American cigarettes ask for money—another billion; pleasure, travel, several hundred million; cosmetics, five hundred million and silk hosiery four hundred million. But when the churches, I mean the churches right in America, which will teach your men and train your children in the ways of the Lord that they may be lights in your cities, towns and villages—you give only five hundred million a year. This is not for missions, this is for your churches. So nine-tenths goes to sinful, worldly causes, but only one-tenth to the worthy cause of the gospel.

I have traveled quite extensively in four of the five continents. I can say this—the United States of America is the best country in the world. The average home is better. The average worker is better paid. There is abundance of everything. But America is also the most wasteful country in the world. If I were given the power to gather the waste in America millions of starving children and people in China could be rescued. God has blessed America abundantly but what is America doing while people in the other parts of the world are starving? America has taken carloads and trainloads of potatoes and has destroyed them in the sea in order to keep prices up. Thousands of hogs are killed yearly and the meat destroyed for the same reason. Fruit is left to rot in the orchards and milk is poured out. O, the waste here in America. May God help us to realize that the Saviour we love and worship once said to the disciples, "Gather all the fragments. Let nothing be lost."

By the way, do you know that America spends more money on chewing gum every year than is given to missions? When I came to

America the first time I was so impressed with the people chewing. I asked one of the ministers the reason why. He said, "Maybe it is the flavor they like." I said, "Can you make some candy of the same flavor?" "No," he said, "I don't believe so. I will tell you what I think. People have become so nervous that they want to keep their mouths moving all the time."

The present war in China has wrought havoc and suffering to countless numbers of people. There have been about two hundred million refugees. Sixty million of them have left everything behind and have trekked their way to the west and north-west. There are about twenty million children left homeless. Many are parentless. The missions have suffered as well as the Chinese people themselves. For instance, our own mission has lost its sixteen splendid buildings in Shanghai and all the furniture. But though the houses may be destroyed, our faith in God is indestructible. He is still on the throne and His grace is sufficient for us. The fire which was kindled by the Holy Spirit is still burning in our hearts. We have determined that by God's grace, war or no war, property or no property, safety or danger, we will go on with the spreading of the gospel and the saving of precious souls. Every department in Bethel Mission is being carried on under much more difficult conditions yet we are doing more than before the war. We have about seventy-five Chinese missionaries in the field, are operating two hospitals, five orphanages, several gospel halls, a publishing department and several Bethel Bands are still traveling, dodging bombs and preaching the gospel. We have about five hundred children under our care now. We have gone into this large orphanage work because when we were in Heng Yang the city was bombed and we saw the result of the air raids—homes destroyed, people killed and children left homeless or parentless. A woman, pregnant for six months, was hit by shrapnel. The child was killed, the woman disemboweled, lying in her own blood, dying slowly. A home was bombed, the husband killed, one boy had half of his head blown away and the other died of concussion, although no wounds could be seen. The mother had a baby in her arms. She felt that something was about to happen so she leaned over the baby to protect it. The baby was saved but she was wounded in her back by the shrapnel. Do you know what happened to her two hours later? She gave birth to another child in the hospital. When we went back to the place where we stayed I went to my knees and cried and prayed, asking God to help us rescue and care for these innocent children. At the present time we have five hundred children. It is a heavy burden and responsibility but when we consider the individual support it is not very costly. It takes only $2.50 a month to support a child in China. That includes food, clothing, shelter and Christian education.

A friend in America heard of the low cost of educating children and was tempted to send his two daughters to China for education. He said it would be a great saving for him but I smiled inwardly and wondered if his forefathers were not Scotch!

A friend in Seattle heard me speak over the radio and wrote to me saying, "Mr. Gih, I want to write you so you will not be discouraged. It takes so little to rescue and educate a child in China but we Americans are too selfish to do it. We would spend more money on pets than on this noble cause. I don't want to say too much in criticism of others, forgetting myself. In the not far distant past I would have done the same. My income is small, but by God's grace I want to adopt one of your war orphans." May God bless her. She is sending $2.50 a month regularly and we have sent her a picture of the child she is supporting. She is so pleased with it and it is a blessing to her soul.

One of the little girls in our mission is about seven years old. Her father died before the war. She lived in Shanghai with her two older sisters who were working there. The war broke out and one day the section of the city where she lived was visited by waves of planes. Death rained from the sky. The girl was frightened and ran and hid. When evening came the planes had gone and things were a little more quiet. She crawled out of her hiding place and on attempting to find the street on which she used to live discovered that the buildings were all razed to the ground. She found her own house was ruined. The Red Cross workers were there, digging bodies of the dead and wounded out from the debris and they were picking out bits of arms and legs of her own sisters. Such a young girl—only seven years old—to witness bombed buildings and the torn bodies of her loved ones. What a sad experience for the young heart to have. She was crying her heart out. The relief society found that she had a mother and a small brother about nine years old living in South China, a thousand miles away. So they managed to send her there to live with her mother. Soon the city was visited by planes and when the alarm was given she and her little brother ran into a dugout for protection but she did not see her mother so said to her brother, "Hurry up, go to the house, get mother out." But before the boy could come out with the mother a bomb, falling on the roof, destroyed the building, and both mother and brother were killed. So for the second time she witnessed the destruction of buildings and the death of her loved ones. But this time, as though she could not be reconciled to the fact that her mother was dead, she held to her broken, bleeding arm and would not let go, but cried and called, "O, mother," "O, mother," as if saying "O, mother, I cannot let you go. If you go where can I go?" But her mother's sweet loving voice was silenced forever. The relief society found that she had

an aunt who lived in a distant city in the interior, thousands of miles away. To reach there she must travel for two weeks, on railroad, steamer and bus. A little seven-year-old girl a lone traveler with a sad, broken heart, longing for a home, for care and motherly love. She crossed the seas, hills and valleys for two long weeks. At last her weary journey was ended but only to have sorrow added to sorrow. When she arrived in the city she found that her aunt had been killed in the bombing one week before.

The first lady of our nation, Madame Chiang Kai Shek, is a Christian woman and her heart is bleeding over the millions of innocent children rendered homeless. She calls them "little destitutes." She has organized committees in the different cities to place these children in different places where they will be cared for. She herself is sponsoring and supporting thousands of them. The committee picked up this little girl who with many others had nowhere to go, and she was sent to our mission. Now she has been with us for about two years. In our mission she has learned to pray to the Lord Jesus Christ and to sing the gospel hymns. She has also memorized many precious verses and I say that the best of them all is this, "When my father and my mother forsake me then the Lord will take me up." Ps. 27:10. The Lord has taken her up—also the five hundred children for whom we are caring. But there are twenty million destitute children in China. If you walk the streets of China you will find crowds of them roaming about—pale, sad-looking, thin, stretching out their bony hands, begging for a penny to get something to satisfy their hunger.

One day a missionary in China heard a gentle knock on the door. She opened the door and found there a sickly looking Chinese girl who, upon seeing the missionary, opened her big eyes wide and began to tell her story of sorrow. "I have no father. I have no mother. I have no home. I am hungry. I am cold. I am tired. Please take me in." The missionary's tender heart was greatly moved but O, no, she couldn't help. According to the rules of the particular mission board she is serving American missionaries cannot adopt Chinese children into their homes. So she had to harden her heart. But going to the kitchen she found some food and gave it to the girl, saying, "I am sorry but I cannot take you in. Here is some food. Take it and go and find someone else to take you in." The girl thanked her and with her big eyes open wide fastened them on the missionary's face with such a pleading look—never to be forgotten. But the missionary couldn't take her in so she had to let her go. But that night the missionary could not sleep. As soon as she closed her eyes she would see that pale, thin, pathetic-looking girl standing before her with her big eyes open wide, telling her story of sorrow. "I have no mother. I have no father. I have no home. I am so hungry, cold and weary.

Will you please take me in?" The missionary tossed on the bed and spent a sleepless night. As we all know, the missionary leads a very busy life, so the next day she was busy with her work and forgot about the girl. But when evening came and she retired for the night, as soon as she closed her eyes the same picture came back. A thin, pale girl stood before her with her large eyes open wide and told her the same story of sorrow. "I have no father. I have no mother and no home. I am hungry. I am cold. I am weary. Please take me in." The missionary tossed on the bed. Then she said, "I would rather defy the law of the Board and have a clear conscience than to be haunted by this picture." By the dawning of the next morning she had decided to take the Chinese girl in at any cost. In her mind's imagination the child was found and brought back to her and she stretched out her hands and took her in and told her that she would mother her, love her and give her a home. She saw the Chinese girl with tears of gratitude coming from her eyes as she remembered her foreign missionary mother.

The missionary got up very early that morning. She found her pillow was wet with tears. She summoned all the Chinese helpers and described the girl to them and told them she had decided to take her in the home and care for her. She told them to go in different directions and to be sure and find her and bring her home. In the afternoon about 2:30 one of the Chinese came back and reported that he had found her. The missionary wondered why he had not brought her back. But he said he couldn't and the missionary thought, "The idea. I am a foreigner who loves the Chinese and wants to help this girl, but here is a Chinese who would not bring her to me." But soon he told the reason. He had walked and inquired as he went along. Then someone told him that girl had been seen late the afternoon before going in that direction so he was encouraged to go on. In a short time he saw a small form beside the road, about two hundred yards beyond him. He wondered if it was not the girl and as he came nearer he saw that it was the small form of a human being. He thought, "Poor thing, she was too tired and could walk no farther but had to lie down beside the road to rest. If that is the case I will stoop down and take her in my arms. I will tell her that the missionary has decided to take her in and mother her, to love her and give her a home. I will take her in my arms and carry her back if she is too tired to walk." He walked faster and soon reached the spot where she lay. When he stooped down, before stretching out his arms to pick her up, he discovered that she was dead!

There are twenty million children in China who are hungry, cold, and tired, looking for homes. If help does not come on time this can

be written hundreds of times, maybe thousands, yea, no doubt millions of times, "She is dead," or "He is dead." Many times I wonder why I should be here in America instead of being in China to comfort the sorrowing hearts, to preach the gospel, to minister to the needy and to bind up the broken hearts. When my father died mother was only thirty-two. She worked hard to bring us up. Now her home has been bombed. She is living with my sister in a one-room flat. In her declining years I should be near her to cheer her and to comfort her, but I am here, twelve thousand miles away from home. I wonder why. Many times the Holy Spirit has whispered to me, "I want you to be here because I want my people in this country, living in peace, privileged in material comforts, to hear a voice from China representing the twenty millions of crying, starving babies and children, "Please come over and help us."

Here is a voice crying from the flames of burning fire, tormented in the darkness of hell, "Please go to my father's house for I have five brethren—lest they also come to this place of torment." Luke 16:27, 28.

There is another voice, a voice from heaven, calling, "Who will go for us? Whom shall I send?" Isa. 6:8. Are there some here who would answer Him, "Here am I, Lord, send me?"

Did You Receive The Holy Ghost When You Believed?

By JESSE M. HENDLEY
Evangelist and Radio Preacher

This is a question that has largely gone out of the Christian language today, but the only question to a real child of God is, "Is it still in the Book?" John said that he baptized with water, but *"He shall baptize you with the Holy Spirit and fire"* (Matt. 3:11). (lit.) The word, "baptism" means, "immersion." Baptism in the water in the Greek means, "to dip" in the water. When a person is baptized in water he is "in" the water! The water surrounds him. There is an experience God says, that Jesus will give, in which Jesus will immerse us, not in water, but in the *Holy Ghost and fire.* That is what we need! John's baptism was "water immersion," but Jesus was to baptize in the Holy Spirit and Fire. Then it is the privilege of everyone to have Jesus Christ immerse them in the Spirit. From now on the Spirit is to surround you in all your activities. You are to live in Him! From now on the Spirit is to surround you and will influence you. You have atmosphere all around you. You are surrounded and immersed in the atmosphere; so it is with the baptism of the Spirit. As you have life by breathing the air around you, so you are to have spiritual life by breathing and living in the Spirit of God.

In Acts 1:5 we read: *"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."* Jesus Himself, after His resurrection from the dead, appeared for forty days, teaching the disciples about the Kingdom, and after giving them the commission, told them they were not to depart, but to "wait." Wait for what? For the "promise of the Father." This promise is the Father's promise to baptize individuals "in the Spirit." Not with water (in water), but "in the Holy Ghost." The Greek preposition is not "with," but "in." It means "location," and means not baptism "in water," but "in the Holy Spirit." Every child of God should be located constantly (found) in the Holy Spirit. Scripture teaches there is a baptism in the Spirit.

Now let us look at Acts 19:2. (There is not a more convicting Book in the Bible than the Book of Acts. What God did then, He will do today, but by *unbelief* God is *hindered* from *working in our lives.*)

"He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard

there be any Holy Ghost." *"Did you receive the Holy Spirit when you believed?"* (lit.)

He, "finding certain disciples." This was *after* Pentecost. He asked the question, "Did you receive?" Not, "Have you received?" (R.V.) God is asking you that question right now. Did you receive the Holy Spirit when you believed? Paul said, "believed," and in the verse preceding we note he was speaking to certain disciples. They were disciples and they had believed! And Paul expects them and us *to know* of a certainty whether we have *received* the *Spirit* or not!

They *knew* they *did not receive the Spirit* the time they believed! They had heard *nothing* about the privilege of a person receiving the Spirit, and they quickly said so and Paul's question indicates he suspected they were *not filled with the Spirit.*

"And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism."

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus."

"When they heard this, they were baptized in the Name of the Lord Jesus.

"And when Paul had laid his hands upon them *the Holy Ghost came on them;* and they spake with tongues, and prophesied." (Acts 19:3-6).

There was no question about this great matter! *They knew and Paul knew that they were Spirit filled.*

Now the evidence of the Spirit's presence in the New Testament was not always *tongues.* Not every time, but sometimes it was. When a Christian was born again in the early days of Christianity, God wanted that birth to have evidence from Heaven. Here was a group of disciples who had been born again, and when asked if they had received the Holy Spirit they answered they had not. Christianity was new and God impressed its reality on an unbelieving world by the gift of tongues. Not all spake with tongues in the early church. (1 Cor. 12:30). Get up and ask the question today, "Have you received the Holy Ghost?" Some may say, "Yes," but many do not know.

Paul says, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you?"

"This only would I learn of you, *received ye the Spirit by the works of the law, or by the hearing of faith?"*

"Are ye so foolish? having begun in the Spirit, are ye made perfect by the flesh?" (Gal. 3:1-3).

Paul is asking here, *"received ye the Spirit by simple faith, or keeping the commandments?"* The answer is they did receive when they put faith in Jesus, and not when they were keeping the Commandments. When they received Jesus by faith they *"received the Spirit," and they knew it and Paul knew it!*

"He therefore that *ministereth to you the Spirit,* and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" (Gal. 3:5).

Literally it is *"He that continually supplies to you the Spirit,"* for God was continually supplying *the Spirit.* Paul knew it and the Galatians knew it. He gave them the Spirit when they believed and is continually supplying the Spirit since they believed. The Law teaches, "Keep the commandments of Christ for salvation." Paul says, "You get the *Spirit* when you believe." In this passage Paul could speak to a group of Christians about their having *"received"* the Spirit and *"having the Spirit continually supplied"* to them without it being counted strange doctrine! But today Christians speak little about *"receiving the Spirit."* Have *you "received Him"* and is God *"continually supplying him to your life? Is the fruit there?"* (Gal. 5:22-23).

Now the *great question comes: When does a person receive the Holy Spirit?* Let us go to the Book of Acts. From this Book we learn some people receive the Holy Spirit when they *believe,* and others receive Him *after* they believe! Let us see the Scriptures: *First:* Some people received the Holy Spirit the moment they believed and were saved! "While Peter yet spake these words, *the Holy Spirit fell on all of them which heard the word."* (Acts 10:44).

Immediately upon believing on Christ! As they listened to the Gospel the Spirit fell upon them and it was so evident that the Holy Ghost fell on these people, for they received the baptism of the Holy Ghost. They spoke with tongues and everyone knew, no doubt, about the Spirit's presence. There was no *doubt about their salvation.* The Holy Spirit came upon them *immediately* when they were born again. *The Spirit was poured out upon them.* They began to speak in tongues. This was evidence of the Spirit in the early Church. *But the Spirit did not always come upon people to empower them when they believed. Not always!* Let us now turn to Acts 8:5:

"Then Philip went down to the city of Samaria, and preached Christ unto them.

"And the people with one accord *gave heed* unto those things which Philip spake, hearing and seeing the miracles which he did.

"For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

"And there was great joy in that city.

"But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one;

"To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

"And to them they had regard, because that of long time he had bewitched them with sorceries.

"But *when they believed* Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, *they were baptized,* both men and women." (Acts 8:5-12).

Now the statement in Verse 12, means that *they believed Philip's preaching and were baptized.* That is *salvation.* Justified by faith, by believing, they are saved. Now, we arrive at verse 13 in this same chapter:

"Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John. (Acts 8:13-14).

"Who, when they were come down, *prayed for them that they might receive the Holy Ghost*:

"*For as yet He was fallen upon none of them: Only they were baptized in the name of the Lord Jesus.*

"Then laid they their hands on them, and *they received the Holy Ghost.*

"And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given he offered them money." (Acts 8:15-18).

They received the Holy Ghost, and there was no doubt about that. These Christians in Samaria did not receive the Holy Spirit until sometime after they believed. Our churches are full of people who *are not filled with the Holy Spirit* and *New Testament power to qualify them to do the work God wants them to do!* It is dangerous to tell people they *received the Holy Spirit* when they are born again, when their lives give evidence of lack of power and the Spirit's absence! If this is so, *why, then, the lack? Where is the power of the early church today?* "We receive power" to do God's work when the Holy Spirit comes upon us! When He is absent *no power! Where is the power today?* (Acts 1:8. *"Power, the Holy Ghost coming upon you."* lit.)

Some quote 1 Cor. 12:13 as though this is the baptism John and Jesus talked of. "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have

been all made to drink into one Spirit." (1 Cor. 12:13). Let us read our Bibles for ourselves. We will sit in a powerless church and tell people they are all right when the Holy Spirit is not empowering them. There is but one Spirit and we "were" baptized in one Spirit. The text says, "By one Spirit are we all baptized into one body." This is not the baptism Jesus talked about. It is not the baptism that John talked about. This is the *Spirit* as the *baptizer*, baptizing *us* into the *body of Christ.* A simple diagram shows Paul and John are not speaking of the same baptism:

1 Cor. 12:13 The Baptizer (the Spirit) The Baptized (us) The Element (The body of Christ, the church).

Matt. 3:11 The Baptizer (Christ) The Baptized (The Believer) The Element (The Spirit).

Now Jesus says in the baptism of the Holy Spirit that He (Jesus) is the baptizer and that we are the ones to be baptized into the Spirit. This passage says that the Holy Spirit is the baptizer and the water is the Body of Christ. Not the same thing! This cannot be the same as Jesus talked about, because the baptizers and the circumstances are different.

Therefore, there is a baptism of the Holy Spirit and we read *the Spirit came on these men after they were saved.* Let us turn to John 15:3: "Now ye are clean through the word which I have spoken unto you." He is talking to the disciples. Did Jesus ever say that unsaved men *were clean?* Were the disciples saved then? Of course! The same is true in John 13:11. "Ye are not all clean." Jesus knew that Judas was unclean. He had never been saved. The disciples were born again men! Were they baptized with the Holy Spirit? No! But these saved men needed the baptism, and in Acts 1:5, we find that comes later. Jesus said for them to "wait." They were saved men, but not baptized with the Holy Spirit as yet. *The Apostles and Disciples received the Holy Spirit after salvation.*

In Luke 24:49 Jesus told them to "sit down in Jerusalem until you get yourselves clothed with power from on high." (lit.)

Let us take a look at Paul's experience. He was filled with the Spirit (evidently baptized with the Spirit) *after his conversion.*

"And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven; (Thank God for that Light. The sun goes down, but *that* Light doesn't go down!)

"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

"And he said, Who are thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

"And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him. Arise and go into the city, and it shall be told thee what thou must do." (Acts 9:3-6). *This was his new birth.*

And then *we know how he was three days* without sight and did not eat or drink. *After three days he was filled with the Spirit!*

"And there was a certain disciple at Damascus, named Ananias; and to him the Lord said in a vision, Ananias. And he said, Behold, I am here Lord.

"And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas: for one called Saul, of Tarsus: for behold, he prayeth." (Acts 9:10-11).

"And Ananias went his way and entered into the house; and putting his hands on him said, *brother* (Ananias calls him *brother*, for he who was once an enemy is now saved) Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest hath sent me, *that thou mightest receive thy sight and be filled with the Holy Ghost.*" (Acts 9-17).

Notice Verse 11: "Behold, he prayeth." For twenty years I prayed, and didn't. You can't pray until you are born again. In verse 17 the Lord is saying, "He is a chosen vessel unto me." Are we chosen vessels? Bearers of Me? Paul was saved before he was capable of bearing the Name of Jesus. He had to have something additional.

Ananias said, "Brother Saul, receive thy sight, and be filled with the Holy Ghost." So Paul was *not filled with the Spirit at his conversion, but three days after!* Is this right? Yes! *Everyone did not receive the Spirit when converted, according to the Book of Acts.* It is what the Book says. The scales fell off his eyes and "he preached Christ."

There was some power there! Paul was not empowered for service when he was saved, *but three days later.* That is the *evidence from the word of God* that many times the baptism of the Holy Spirit comes on men to empower them for work after they are saved.

"Now concerning spiritual things, brethren, I want you to be ignorant—" Is that what Paul says? No! We are ignorant. "*I would not have you ignorant.*" (1 Cor. 12:1). We are so ignorant of spiritual things—things concerning the Spirit.

"Now there are diversities of gifts, but the same Spirit." (1 Cor. 12:2). The manifestation of the Spirit is given to a pastor now and then? Is that what the Word says? *No!* It is, "But the manifestation of the Spirit is given to *every man* to profit withal." (1 Cor. 12:7).

The Holy Spirit is given to every man, to every saint of the Lord that *every child of God shall have fruit to carry in* because He has

given the Spirit to bring forth the fruit. The power of the Spirit is to be used. *"The manifestation of the Spirit is given to every man."* It is something you can see, else why *manifestation? Something manifested is something seen!*

"But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." (1 Cor. 12:11). He empowers us for the work that we are to do for Him.

You need the Spirit just as much as I need the Spirit for my work. Sunday School teacher, you need the Spirit just as much as your pastor. Mother, rocking the baby, you need the Holy Spirit so that you will bring your children up "in the fear of the Lord." From the cradle to the grave, whoever you are, you who know the Lord Jesus, need the Holy Spirit for the work that you are to do for Him. That is our job—to *witness*—and we all need the Spirit if we are to do it with power and effectually. *We must have the Spirit of God.*

God gave me a job with a certain firm in Atlanta. One Saturday afternoon my employer called me to his office concerning some work. The Lord had prepared his heart. God had made the arrangements. He opened his heart to me and God gave me a witness to his soul of Jesus. I little dreamed God was giving me the opportunity of speaking to this soul on that particular afternoon, but He had prepared his heart and gave me a message to him.

The other day as I was standing in front of a cafe on one of the streets of Atlanta, this man with a friend came walking past, spoke to my father, and turning to me with tears he said, "I want you to know that I see things differently since you worked for me. I am saved. My wife is saved, and we are both teaching Sunday School classes." The Holy Ghost did that! I did not dream that this had happened. Ah, it is wonderful to see the Holy Ghost work! When *we* work, it isn't much, but God has promised the Holy Spirit and when He does the work, it is done. God made the setting, He gave the Word to say and He did the work, and after I left the man's life was transformed. Friend, that is the Holy Spirit! Now, we need Him for all the work God has given us to do. The Holy Spirit is given us to empower us for the glory and work of the Lord Jesus Christ.

We have proved that in the Book of Acts and the early Church, some received the Spirit "when they believed," and others later. Now let us see the evidence from the experiences of eminent Christians. There was *Finney*, who was convicted one day, and later in the woods he knelt and *received the baptism of the Spirit and became a flaming fire!* He did not receive the Holy Spirit when he was saved, but *after.*

That great man of God, D. L. Moody, is another example. At the close of one of his sermons, and having the largest meetings in Chi-

cago, two women came up to him and said, "We are praying for you to be filled with the Spirit."

At first he did not like it, for he was having ten and fifteen souls saved at each service all along. He went home and searched his heart, and out of that came a thirst for the Holy Ghost and power he did not have. He went to England and heard Spurgeon, and his heart was stirred and he stood weeping, and personal workers thought he was a lost man.

He heard Mr. Mueller in Britain, but still did not have peace in his heart. After this he returned home, and was walking down the street in New York City, and cried out, "O God, give me the Holy Spirit," and God did it. He poured down such a blessing he had to seek for a room until the storm was over. And Mr. Moody said later, "I wouldn't be back where I was before that experience came for anything. I had to cry out to God, 'Lord, hold back your hand, or the vessel will break.'" Now fifty and a hundred began to come out to accept Christ and God blessed mightily! I can't help but believe in an experience of a man like that when it corresponds with the Book.

Then, Dr. R. A. Torrey tells of his experience and how he began to hunger and thirst for the Holy Spirit. He did not seem to have the power, and waited a whole week but noticed no change. Before going to preach the Lord spoke to him and said: "You have it, go preach!" He went and preached and again in the evening, with power and blessing, and souls were saved! There was nothing great happened when God spoke quietly to his soul, but some days later, while sitting in his study, all of a sudden he found himself shouting, "Glory to God! Glory to God!" The Spirit came upon him mightily, and O, how God did use him! He rested on the promise of the baptism of the Holy Spirit. Dr. Torrey went all over the world, and was mightily used of God. You say, "Do away with this truth of the Holy Spirit." When men have been baptized with the Holy Spirit and things have happened? Shall we ignore the Book of Acts? Shall we ignore the testimony of Spirit-filled men of experiences after conversion? Shall we ignore our own powerless lives? *When He promises power?* (Acts 1:8).

This past Summer in a revival in Athens, Georgia, we saw God's Spirit poured out. Over 1600 people definitely confessed Christ publicly in six weeks' campaign; with as many as ninety people at the altar on their knees at a single service! O, praise God for the Holy Spirit! He alone can produce such conviction and blessing! And we believe it was all because of the fact He was sought for each service! (Luke 11:13). And souls are being saved over the radio, in the office buildings, under the tent and in churches, by the power of the Holy Spirit! *God has raised up men and women who are going into the homes and literally carrying out the master's command to "compel*

them to come in." 7000 people have confessed Him in and around Atlanta in the past three years, and only the Holy Spirit can so convict and bless! *Praise His name!* But God never gave such fruit until the Holy Spirit was sought and honored!

You and I get up and teach the Bible without the power of the Spirit, and accomplish absolutely nothing. We are trying to do in our own strength what only the Spirit of God can do. Now, this word please! I've read of Mr. Moody asking Dr. Torrey to speak on "The Baptism of the Spirit" to a group of ministers. He did, but they did not accept his teaching, saying, "All receive the baptism of the Holy Spirit when they are saved." After the service Mr. Moody took Dr. Torrey aside and said, "*why is it they do not see it is exactly what they need?" Do you need Him to empower you for service? Let us face true facts!* Let us quit fooling ourselves that we have the Holy Spirit empowering us when we have not!

Now, someone asks, *what must we do to have the baptism of the Holy Spirit? What must we do to be baptized with the Spirit?*

1. We must *confess all sin.* (1 John 1:9). Sin grieves the Holy Spirit. (Eph. 4:30).

2. We must *forsake* all known sin! Give up the "easily besetting sin!" He is the *Holy* Spirit. An unclean thought, tolerated and unconfessed, grieves Him. An idle word, a wrong attitude! You can't go to modern bathing pools without seeing sights that grieve the Spirit. You cannot read the filthy literature on news stands today without grieving the Holy Spirit.

3. We must be completely *surrendered* to our Blessed Lord. "And we are his witnesses to these things; and so also is the Holy Ghost, whom God hath given to them that *obey Him.*" (Acts 5:32). To obey Him is to do the thing God wants you to do in every phase of life. Not only in prayer, but know your Bible and soul-winning! Be so completely surrendered to Him that you can say from your heart, "My meat is to do the will of him that sent me, and to finish his work." (John 4:34). Christ calls for faithful witnesses. A faithful witness is one who does the thing God tells him to do. It means one who is *surrendered.* There are a lot of people who are living Godly lives, love their Bibles and love their prayer closets, who are not filled with the Spirit. Only will we have fruitful service when we are completely surrendered.

To be surrendered completely means that we can say from our heart, "Lord, here are my ears, here's my mouth, here are my feet, here are my eyes, my family, my job, my all—all is yours. What do you want me to do, Lord? Lord, you speak, and I will do it."

We may all be familiar with the life of C. T. Studd, who left family and home to go to Africa after he was fifty years of age, and

broken in previous mission fields, to spend fifteen years, separated from family. He wrote home to his wife: "I've given up everything for Jesus, and the only thing left that I can give up is my family." Yes, such surrender condemns us all.

4. We must be *thirsting for Him.* Jesus said: "If any man thirst, let him come unto me, and drink." (John 7:37).

Hear the word in Isaiah 44:3: "For I will pour water upon him that is thirsty and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring."

God says that He will pour floods on them. He will do that for you in the spiritual realm. "I will pour out my spirit upon you." When you get thirsty don't you want water? No one will have the Holy Spirit until he is thirsty! *We must have the Holy Spirit,* if we don't get anything else! If we are filled with the Spirit there will be abiding fruit. If we are not filled with the Spirit we will just go along through the motions. We had better be filled with the Spirit! Even after the disciples were baptized, there were successive fillings. In Acts we read of *many* fillings. We need several fillings. Mr. Moody said: "We are leaky vessels."

Then in the next place we must not only desire Him, but—

5. We *must ask for Him.* "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11:13). (lit.) "How much more shall your heavenly Father *keep on giving the Holy Spirit to them that keep on asking!*" Ask Him along every crisis that comes up during the day. Ask for His filling before you go to call on anyone. Ask Him before you teach Sunday School class. Next,

6. *We must believe* that He fills us when we ask Him. "Therefore, I say unto you, what things soever ye desire, when ye pray, *believe that ye receive them and ye shall have them.*" (Mark 11:24). Literally, "*believe ye did receive them*" (at the time of asking). Believe that you have the Spirit, after you have asked for Him! Believe that God gives you the Spirit! He *does* give the Spirit!

In other words, God says, "If you want the baptism of the Holy Spirit, go alone in prayer, search your heart, confess and forsake sin. Surrender. Pray. Ask and *believe* that He gives you the Holy Spirit to empower you for the service God wants you to do, and God promises we shall have Him, and we take Him by faith. The Lord says He has promised, "And shall I not make it good? I *Shall* make it good!"

"*He commands*: "*Receive ye the Holy Ghost.*" (John 20:22).

Let us receive Him *now!*

Jephthah's Vow

By REV. HENRY HEPBURN, D.D.
Chicago, Illinois

Judges 11:35—

"And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto the Lord, and I cannot go back."

* * *

These are great words; there is a ring of sterling worth in them. They have a robust masculinity that seizes upon the heart. No weakling would have uttered them; they are without fear or softness, nor do they have moral flabbiness in them. These are costly words, made so by the baptism of tragedy. The words are literally stained with blood and tears.

Jephthah had made a vow, and now the hour has come when he must make good his secret pledge to Jehovah. The vow involved far more than he had ever dreamed. He had given his promise, and although it meant measureless sacrifice, yet he was determined to keep his word. To make good this vow every star was put out of his sky; no music was left in life for him for it meant the taking from him of one he loved far better than he loved his own life. The price was great, but he did not refuse to pay it. His promise was great, and he kept it.

Jephthah, the Gileadite, was the most ill-used man of whom the Old Testament gives record, and down to this day he continues to be the most completely misunderstood, misrepresented man. Born out of wedlock, his ill-usage began before he was born, and very early in life, the iron had entered into his soul. His father, his half-brothers and the elders of Israel helped forward his affliction. His mother was no doubt a household drudge, over-worked, and despised, and her son looked upon with scorn and abused, so that even in the distribution of property he was outcast and driven away. He was forbidden under the Mosaic law to marry a daughter of Israel and denied the right to worship at the tabernacle. The bar sinister of his birth made it impossible for him to live among his own people, and so, as a youth, he fled to another land. Jephthah became a free-booter.

He was a good man according to the light of his dark age, and gathered about him a group of followers as did David in the Cave of

Abdullom. No doubt his wife was a princess from a heathen home. He himself was a son of a leader, and perhaps a prince of Judea, Gilead by name, but participation in the normal life of the home and community being out of the question, he made a new community for himself. He was highly respected by those who knew him, and his name became a household word to the people of his day. His exploits were not only known at Tob, where he lived, but were told throughout the land of Israel. Debtors, broken men, outcasts, orphans, prodigal sons gathered about him, for one who had suffered as he could turn none away, but took them and molded them into a valiant band.

The hordes of Ammon crossed the Jordan, made an attack upon Judea, Benjamin and Ephraim. The Israelites felt that only disaster lay ahead of them, and in their despair they sent a deputation to Jephthah, asking him for leadership and help against the enemy. It was a humiliating experience for them, and the stone which the builders had refused was to become the head-stone of the corner. Their hearts were heavy with remorse and terror as they approached one who had suffered so deeply at their hands, but without his help the elders of that day felt their land was doomed. It was a bitter experience for the elders of Israel, and must have brought great surprise to Jephthah. His sharp words and bitter reproaches, however, were silenced, and Jepthah soon put a bridle upon his mouth lest old wrongs should suddenly set fire to the hearts of his men. It was an amazing experience through which he passed, but he revealed a fine spirit after he had made up his mind to help. To Mizpeh he went. There he opened up all that was in his heart, past injury, present opportunity and future surrender, in utter abandon to the Lord. The record says that "Jephthah uttered all his words before the Lord in Mizpeh." To him, Mizpeh was all that the mount was to Moses, when the Lord descended there in His glory. To him this place was full of the Lord, and it is an interesting thing to note that the name of the Lord appears oftener in his history than it does in the history of any Old Testament saint between the days of Moses and David.

Jephthah stood then by the altar; circumstances were against him but his faith in Jehovah was mighty: so mighty that it put his name in the eleventh chapter of Hebrews.

Somewhere on the road to battle, Jephthah made a vow unto God. It is right to make vows and the Psalmist over and over again uses the words, "I will pay my vow unto the Lord." There is something in the religious nature of man which leads him to make vows to God. We find the record of many in the Old Testament and the New who did so, but impulse alone should not govern the making of vows unto the Lord. We must commend this man of faith for his recognition of the fact that the success of his campaign depended upon the help of the

Lord. He had a sincere spirit of devotion and worship, but these virtues could not save him from the terrible mistakes which come through ignorance and superstition. Jephthah made an awful blunder in supposing that the favor of God could be bought. He also made another and more common mistake in bringing God down to the level of human conception. In his rash vow we may trace the influence of heathenism. Israel was constantly aware that her neighbors offered human sacrifices to their gods. Lack of knowledge of their own law made them overlook many things that would have been horrible to them had they known the will of Jehovah. Here is one who made a vow to offer a human sacrifice of whosoever came first through his gateway when he returned a victor from the campaign to which he had set himself. He would do no less in seeking a favor of Jehovah than the neighbors who sought the good will of their gods. How little he understood God! How imperfect was his conception of what God requires in the way of worship and service! Perfect worship and perfect service can only come from a perfect understanding.

Then, too, we must not forget that it is easier to promise than it is to fulfill the promise. Under the thrill, enthusiasm and the bugle notes that sent forward an army against the enemy, their leader pledged to God that which was not his right to give, that which could not honor God in the giving. Frequently this is true among men; pledges are made to God under the impulse of the moment without due thought as to one's right to give or the willingness of God to receive the gifts.

But let us not confuse the vow thus made with one that is made while communing with God in some mountain-top experience where the soul mounts up to spiritual heights and stretches out hands of faith after richer and better things in the grace and fulness of Christ. There the soul may pledge its deeper consecration, its fuller devotion, and then come down to the common levels of life and with great joy pay the vow which it has made.

There are very interesting details recorded in this amazing story of another day when Israel sought for wisdom and help. Through the oracle, God told them to continue their own plans and expect no help from Him. Then came Jephthah who had no right to the altar, oracle or tabernacle, but who took all by storm because of his faith and devotion.

There is also a very interesting exchange between Israel's new leader and the King of Ammon. The former proved himself a real diplomat, astute in a knowledge of the historic facts relative to the land claimed by Ammon. But the marauders were not to be turned back. They had determined upon invasion and eagerly sought for spoil. The gauge of battle was hurled at the feet of Israel. Jephthah marshalled his forces, uniting his own and Israel's armies against Ammon.

Twenty cities were soon captured; the mountains of Gilead resounded with the shouts of victory. The nation is redeemed; the invaders are routed and national honor is vindicated. There is much rejoicing, but upon their leader's face there is a look of anxiety and strange tenseness that the soldiers do not understand. Nobody understands but God and Jephthah. He has made a secret vow unto God, and as they round the bend in the road, the general comes in sight of his own home. Then suddenly his bronzed face grows deadly pale, for out of the door of his home has come a lovely girl with dark hair, sunny face and star-like eyes, and she is leading a group of maidens in a song of welcome. The rash vow which Jephthah made must now be faced. Jephthah was one upon whom the Spirit of God came making him bold, wise, zealous, and causing him to win a great victory.

Eminent success had come to a great leader or judge of Israel. Cities had fallen before his ever-victorious army. The forces of the enemy were broken; all their fortresses destroyed. Rich booty had been taken and all were filled with joy save the leader.

It is well for us to remember that Jephthah lived in a far-off dark day, and he cannot be judged by our standards. The Cross had not been lifted on Calvary; the new Testament had not been given; nor the power of the resurrection bestowed, nor the Holy Spirit sent as Comforter and Guide. Some in reading or meditating upon this story have blamed God for allowing Jephthah to make such a vow, and others have blamed Jephthah for the rashness of his vow. But we have no right to judge by the moral standards of our day. Dante in writing upon it says, "Take thou no vow at random; take with faith and preserve it; yet not bent as Jephthah was blindly to execute a rash vow."

Judge him in the light of his own day as with breaking heart he looked into the face of his daughter and said, "I have opened my mouth unto the Lord, and I cannot go back." It was a secret vow, not like Herod's, who, for the sake of those who sat with him, carried out a terrible promise, but this man looked upon truth as greater than life itself. He does not say, "I made it under pressure; nobody but God knows; it is a secret of my own heart. If I go back on it, it will not matter so much. It is simply a promise that I made to God." Since he had not told his vow, it was a secret between himself and his Lord.

Or he might have said, "I made the vow it is true, but it was under pressure, in the face of a great danger that threatened, and a man is not to be held responsible for a vow made under such circumstances." As if one were frightened when a storm came and promised God things, and then when the storm was over and the sun was shining, forgot about his promise. How many of us have been false to God, and how far this old hero is ahead of us!

Think of the vows that many have made as members of the church, promising to renounce the devil and all his works, the vain pomp and glory of this world, and yet have failed to keep the vows. Have you promised to abundantly keep God's Holy will and commandments? Can you honestly say that you have kept your vows? You have promised to be subject to the rules of the church, to attend its worship services, yet some of you have broken these rules and though you made your pledges unto the Lord, you have not kept them. And you who are here and outside of the church, probably not one of you has not sometime, some where, opened his mouth unto the Lord. Perhaps it was in a day of great joy, or perhaps in a time of sorrow. Perhaps it was at a graveside when you laid the body of your little one to rest. Oh, the vows that have been spoken by men and women, vows within their hearts, to be, and say, and do, yet vows that have not been kept, even those made in the baptismal hour, or when you were confirmed as a member of the church, or in the Holy Communion service.

Some of you have not made vows that you should have made, vows to follow Christ or to live in obedience to His will, not only to promise to serve Him to life's very end, but to do so joyfully and to lay all at His feet. Sins of omission are as evil as sins of commission as we look at life through Christ's eyes. Then some take vows so lightly, ready to subscribe to anything, but not willing to pay the price of fulfilling the promise. Some label themselves Christians and then immediately journey into the swinelands. Others are ready to give the glorious title of Christian to anybody who will bestow his patronage upon the church or some good work. Christian workers forget vows spoken to the Saviour when they enter upon their tasks, and instead of His words give to men and women the words which they demand. God says, "My word shalt thou speak," but the world cried out, "Give us smooth words," and some do.

Have you made vows unto the Lord and kept them in the spirit of Christ and through His power fulfilling the vows that He may be glorified? Have you been honest with God?

We are thinking this morning of a man of his word. Do you observe that I do not say "a man of God's word?" He had spoken his word, and he could see no way of going back upon it. It was the saddest moment of his life as he saw his daughter coming through the portals to meet him, and although he was flushed with victory, his heart grew cold.

Let us look into the face of the unnamed girl, the only child of Jephthah. Since her mother is not named nor is any hint given of her, the probabilities are that she was dead, and the beautiful daughter all that her father had in this world. Dr. McLaren suggests that it might have been through her beautiful hospitality and tenderness toward the

elders of Israel who had come on a long journey to humiliate themselves to present their petition to her father, urging him to become their leader, that her father had listened to their plea. And now as he comes home from a great victory, she is thinking of the story she had heard of Miriam who led the daughters of Israel in a song of triumph when the Egyptians were overthrown in the Red Sea. She had come out with songs of joy, but all these were suddenly hushed when she saw her father had rent his clothes, and heard his cry, "Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back."

We find a wonderful character revealed through the words of Jephthah's daughter. First notice her sacrifice in the path of duty. She was willing to go even to the death. It was in no quixotic fashion that she spoke her word of willingness to go all the way, even to the laying down of her life to maintain her father's honor.

Second, the perfect love of this girl for her father and her willingness to live in obedience to the pledge which he had made before the Lord and which caused her to be written down as one of the heroines of the world. Tennyson in his "Dream of Fair Women" beautifully pictures this maiden's love for her father.

Third, here we find the gift of a life which was laid down to maintain her father's vow unto the Lord. There is a faint, far-off glimpse of the Saviour's purity of heart, His obedience to the Father's will and His perfect sacrifice in the girl's willingness to go to the death that her father's vow be fulfilled.

It was a bad promise which Israel's leader had made, and according to the secular proverb, better broken than kept. But Jephthah did not think so. Broken hearted, he had no thought but to redeem his vow.

His glorious daughter did not think so. In beautiful language she bade her father remember how God had given him a triumph, and now he must give God what he had promised.

The Israelites did not think so, for four days a year it was the custom of the daughters of Israel to lament Jephthah's daughter as a patriot but not as the martyr of an error.

Surely, Jephthah should have made no such vow. God's blessing was not waiting upon it. He made the vow through a blind superstition. The most we can say for it is that it was because of the heathen customs of his age. Again it is perfectly clear that this event and the attitude of the heroic warrior and his daughter has been one of the most useful elements of the moral history of the world. Every generation since has been made more thoughtful, more prudent and more regardful of its words.

Many have written trying to explain this dark page and throw light upon it, seeking by changing some of the words to make it appear that Jephthah's daughter was vowed to perpetual celibacy and that she must have been hidden away for the remainder of her life among some group of old time nuns. But when one pauses to think of the request she made of her father that she be allowed two months to go with a group of her friends and bewail her virginity upon the mountains, and this became an annual four day period of remembrance among the daughters of Israel, one can readily see it would have been foolish of her to have spent two months in a special time of sorrow when she would have had the rest of her life behind the walls in some hidden place to have wept over the loss of her life dreams. Nor will any other of the many explanations that men have given seeking to minimize the result of a rash vow stand against the plain statements of the Bible. And so this devoted, loyal, loving girl, in obedience to her father's pledge, no doubt laid down her life to maintain her father's honor.

God bade Abraham take Isaac and offer him on Mount Moriah, and at the supreme moment the hand that held the knife was stayed. Isaac was given back to his father and a ram that was caught in the thicket became the sacrifice. God had sent an angel and had provided a sacrifice to take the place of Abraham's son, but Jephthah made his vow and it was not God's plan nor God's word that he spoke, so no angel was sent and the daughter could not return home with him. Here was a man who held his promise higher than life itself. The details are all hidden—God has drawn a curtain over the scene. Long afterwards we read that when Judas hanged himself, he went to his own place. Here we read that Jephthah did with her according to the vow which he had vowed, and so she is offered as a burnt sacrifice by one who under the Mosaic law had no rights or privileges to even stand before Jehovah's altar. Yet he, himself, because of his own word and frightful vow, stood in the sight of man as a priest to offer his own daughter as a burnt sacrifice. When he made the vow, like Cortez entering Mexico, burning his ships behind him, he knew no other way than forward.

He was a man of his word, but oh! if he had been more a man of God's Word! If he had remembered God's promises, if he had relied upon them personally, he would not have found it necessary to seek to buy God's favor by any blind dedication of threshold crossings. We may admire the heroism of an error. Some may even imitate it and not desire it otherwise, but at the same time we deplore the error and wish it were elsewhere. If Jephthah had but known God's Word, he would have remembered Leviticus 27:1-4—"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto

them, When a man shall make a singular vow, the persons shall be for the Lord by thy estimation. And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary. And if it be a female, then thy estimation shall be thirty shekels," an open door through which he might have passed to joy and gladness.

For six years after this tragic event, Jephthah went on bearing his grief as well as he could in warfare for Israel and in labors as judge over the land until he died in the mid time of his life, no doubt saying, "She shall not return to me but I shall go to her," and so passed from the earthly scene. If he had only known the Word how different might have been the ending of the story, but how tragic it is to think that men are going along their way to despair and death because they do not know God's Word. In the far-off day of which we have been speaking, only a few of the books had been given, yet these were filled with mighty promises. Now we have a complete Bible with sixty-six books bejewelled with promises, its pages glorious with words that reveal God's love, and through them, relief from all the burdens of life. Why tell a man that if he will be good, all will be well, when he is a lost soul? This book tells him how he may be born again, but do you know God's message and how to tell it? When puzzled or perplexed over the problems of life, can you turn to God's Word and find within it consolation? Do you know the way to the Throne and the secret of all power that Christ has pledged for His followers?

When your eyes are filled with tears over a new-made grave, and men talk vaguely of the possibilities of a future life, do you know what God says and how He has written beautiful words for your enlightment and consolation? And so for each experience of life, this Book which we call the Bible has a word that will solve the problem, answer the question, reveal the way to pay your vows and not sin against the Lord.

Have you kept the vows which you have made unto the Lord? Years ago I was called to the home of a business man in Chicago whose little daughter was in our Bible School. She told me of her father's illness and brought their request that I call upon him. I found a man with his face turned toward the wall, whose eyes were so dim that he could scarcely tell day from night. In his hopelessness and despair he said, "I make this vow: that if God will give me back my sight, I will unite with the Church." I urged him to give his heart to Christ, pledge his loyalty to the Saviour and pray to be made willing to do God's will whether he received his sight or not, but I could not shake him from his determination. I prayed with him, but he would not pray. I asked that God's will be done in his life, and in two

weeks his sight was suddenly given back again. The next time I called he had gone to his office, but for almost a year I could not reach him. He did not care to see me and declared that he would take his own time about keeping his pledge to God. There was no word of thanks and he never attended church. In fact, he became more haughty toward God, more indifferent toward his responsibilities as head of the home. About a year and a half passed, and again I found that he was shut in his room once more, unable to see. In fact, day was night to him, but he did not want me to visit him. He thought that the physician's skill could remedy his trouble. After some months he again sent for me. I found him a broken and humble man, eager to know how to become a Christian, with no word of dictation to God, and when I explained how he could become a Christian, he willingly yielded his heart to Christ. Then he said, "I deserve nothing at the hand of God. I failed to keep my vow." It was his word that he failed to keep, but God will not fail nor be discouraged. After he received Christ into his life, I suggested that for the Saviour's glory we again ask him to do a new thing and give him back his sight. We prayed together and two weeks later, with his sight restored, he entered the Session Room, declared his faith, and in the church knelt, was baptized and confirmed as a member of the body of Christ. He has since lived in obedience to God's Word and God's will, and God has bestowed upon him great and wondrous blessings. He is today a very active business man in another city, now a member of another church, but he has never failed to keep his vows unto the Lord.

Today I bring you good tidings from the heart of God and plead with you that you may open your eyes to the splendors of the cross, finding that the Lord Jesus, because of His love and through His death on the cross, has opened a fountain for our cleansing, a fountain that cannot be stopped, but to each one who receives the cleansing He offers an opportunity for service, and through the wisdom of His Holy Spirit each of us can say.

> "Take my life, and let it be
> Consecrated, Lord to Thee;
> Take my moments and my days;
> Let them flow in ceaseless praise."

In His wisdom you can make vows that can be carried out to His glory, vows that mean His word, not man's word, remembering that God's saints always know how to burn but never to turn.

If you had been in London some years ago, you might have seen a great crowd gathering at Smithfield, a place where not only criminals were executed but many a soldier of the cross laid down his life be-

cause he put Christ before self. In this crowd two small boys might have been seen, with eager eyes but faces white as chalk. They watched with deep interest while their pastor was burned at the stake. Upon their return home their mother asked where they had been. They replied, "At Smithfield, to see our pastor burned at the stake." "Why did you go there?" she demanded in horror, and the lads replied, "We wanted to learn the way." And they did, for they saw in their pastor one who had found that Christ was the Way as well as the Truth and the Light and would rather die than break his vow to his Lord. One who knew the promises of the Book, and although his physical body may be destroyed, knew that in the flesh he would see God.

Recently Reverend James P. Leynse, one of our missionaries at Peiping, related an incident which occurred in one of the outlying fields of his parish. A little group of Christians had gathered for worship and the minister was calling on first one and then another for testimony, and finally, a little eleven-year-old girl who had developed a wonderful knowledge of Christ and a rich command of Bible passages that have to do with salvation. As the child stood before the church, facing the pulpit and reciting these verses, she noticed that the pastor left the pulpit apparently to see about something at the door of the church, but she went on with her recitation of Scriptural verses until she felt that something had occurred, and, turning about, was utterly astounded to find that not a member of the congregation or the pastor was in sight, but a wild-looking giant of a man with a sword in his hand, who said, "I am the chief of the robber band, and we have come down to kill and to loot; so come here, for you are the first one I intend to kill."

The child stood for a moment, then said, "I am not afraid to die. I belong to Jesus."

The robber chieftain said, "I do not know who Jesus is, but I have killed more people than I have fingers on my hands."

"Wait," said the child, "Wait till I tell you about Jesus, for I am one of His witnesses and I must tell you how to be saved. Then you can kill me if you wish, for I will go to be with Jesus."

Under the eager pleading of the child, the man came to the front of the little chapel, seated himself in a pew in the front and said, "Hurry, tell me what you are going to; then I will kill you."

The child recited verses that gave the plan of salvation and told of our Saviour's love. Twice the robber chieftain interrupted her, saying, "I will not wait," but under the pleading of the child, the robber continued to listen, and finally crying out in his agony of soul, he threw away his sword, fell upon his face and said, "Would Jesus save a robber like me?"

The child said, "Yes; he saved a robber on the Cross. When the robber said, 'Remember me when Thou comest into Thy kingdom,' Jesus said, 'Today shalt thou be with me in Paradise.' "

Under the pleading of the child and then her prayers, the robber began to pray. Members of his band looked in and saw him upon his face, sobbing and weeping, and without waiting to loot the town, rushed away, saying that an evil spirit must have seized their leader.

Members of the congregation began to come into the church until it was packed. The chieftain arose and gave his testimony and for days his instruction went on, for he went to live at the home of the little girl. Later on authorities seized him and he was ordered executed. The night before his execution, in the prison he confessed his faith and was baptized, saying, "I deserve to die for my crimes, but my soul is saved."

A mighty revival swept through that community as people heard of the robber and his testimony, for they came asking what these things meant.

Here again we find the wonder of God's Word manifest as, backed by the power of the Holy Spirit, it was laid hold upon and the salvation promised in the Word was manifest in the souls redeemed. His word shall not return unto Him void, but in very truth, it will accomplish that whereunto it is sent, even the salvation of souls through our Lord, Jesus Christ.

God's All

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I want to speak on this subject because of what it involves . . . *God's verdict of all, God's provision for all, God's invitation to all, and God's requirement of all.*

GOD'S VERDICT OF ALL

We find mentioned in Gal. 3:22, "But the scripture hath concluded *all* under sin;" Rom. 5:12 "Therefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that *all* have sinned;" Rom. 3:23, "For all have sinned, and come short of the glory of God." You will notice that these scriptures declare that "all have sinned." If you will turn with me to Rom. 1:18, you will find that starting here God deals with the Gentile through to Rom. 2:16. Then, in Rom. 2:17 to Rom. 3:8, God deals with the Jew. And then in the ninth verse we find that He hath "Proved both Jew and Gentile, that they are all under sin;" And whether Jew or Gentile they need a personal Saviour, for the Gospel of the Grace of God is for WHOSOEVER, Rom. 10:13. "Whosoever shall call upon the name of the Lord shall be saved." Acts 2:21. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." "For the grace of God that bringeth salvation hath appeared to all men." Titus 2:11.

In the Tenth, Eleventh, and Twelfth verses God deals with the character of man, and He proves that with Jew and Gentile, "There is none righteous," Eccl. 7:20; "There is none that understandeth," 1 Cor. 2:14; "There is none that seeketh after God," Lu. 19:10; "They are all gone out of the way," Isa. 53:61. They are together become unprofitable. "There is none that doeth good, no not one." Psa. 39:5. This is the picture of the character of man apart from the Cross of Calvary.

In the thirteenth and fourteenth verses God deals with the speech of man. "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under lips: Whose mouth is full of cursing and bitterness," Psa. 5:9. This is the speech of man apart from the cross of Calvary. In the fifteenth, sixteenth, seventeenth, and eighteenth verses God deals with the conduct of man.

"Their feet are swift to shed blood: Destruction and misery are in their way," Isa. 59:7. "And the way of peace have they not known," Job 21:14, 15. "There is no fear of God before their eyes." Psa. 36:1. This is the picture of the conduct of man apart from the cross of Calvary. Now in the ninteenth, twentieth, twenty-second, and twenty-third verses God takes the character, speech and conduct of man and says "every mouth is stopped, and all guilty before Him, no flesh justified in His sight, there is no difference for all sinned, and come short of the glory of God."

This is the picture that God gives of the natural man who is openly defiant with God, bitterly opposed to God, rebellious toward God, at enmity with God, cares nothing for God, and cannot please God. Rom. 8:8. You may not agree with this picture that the Holy Spirit paints of the sinner, nevertheless the Word of God standeth sure. The scriptures have included all under sin; all have sinned, all were made sinners, all to condemnation, and all come short of the glory of God. "Therefore as by the offence of one (Adam) judgment came upon all men to condemnation," . . . As by one man's (Adam) disobedience many were made sinners, thank God, by the obedience of one (Jesus Christ) shall many be made righteous.

Now God does not see the character, speech or conduct of man righteous until they are born again, for no matter how righteous or profitable your ways or understanding may be, a life that is not born again is not righteous, profitable to God, neither can it be. Rom. 8:8. "They that are in the flesh cannot please God." "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2:14. The natural man seeketh not God. For the preaching of the cross is to them that perish foolishness;" "and man at his best state is altogether vanity." Psa. 39:5. "Ye must be born again." John 3:7.

GOD'S PROVISION FOR ALL.

We find in Romans 8:32 "He that spared not His own Son, but delivered Him up for us all." Also in Isa. 53:6 "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." And in 2nd Cor. 5:21 "For He hath made Him to be sin for us who knew no sin: that we might be made the righteousness of God in Him." God's provision for all sinners is found in His Son, the Lord Jesus Christ, as He died upon Calvary, for there He fulfilled all of the claims of God against the sinner, Jew or Gentile, and every sin was paid for in full. Heb. 9:26: "For then must He often have suffered since the foundation of the

world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."

While traveling through Pennsylvania I visited the battlefield of Gettysburg, and as I read the inscriptions on the monuments which said "The battle of so and so won here, the north winning here, the south there," I thought to myself, where was the Battle Scene of Christ's Victory over sin and Satan won? Surely it was not the temptation in the wilderness, Matt. 4:1-11. Neither is it now as He lives in the Glory to intercede for us and to save us completely from the power of sin. Heb. 7:25. But the battle-scene of Christ's victory over sin and satan was Calvary. There He died to put away sin, and when He died He paid sin's debt to the full. Yes, thank God, the Lord Jesus Christ blotted out our sins and all the ordinances that were against us, nailing them to His Cross. Isa. 44:22 "I have blotted out . . . thy sins" and Col. 1:14, 15 "Blotting out the handwriting of ordinances that was against us . . . nailing them to His Cross."

While holding a meeting in the northwestern part of the country we were staying in a hotel. After the meeting closed we went to the desk at the hotel to pay our bill. The manager said "Let me see that bill."

Handing it to him, he looked it over, walked over to the cashier said, "Let me have your red pencil," and with the pencil he wrote across the bill "PAID IN FULL," handed it back to me and said, "the debt is paid." I thanked him, but my mind drifted to Calvary, where the Lord Jesus Christ with His own precious blood wrote across the bill of sin "PAID IN FULL" and from that day God's provision for all sin is found at Calvary. Will you come and accept?

GOD'S INVITATION TO ALL.

"Come; for all things are now ready," Luke 14:17.

We find that God invites all sinners to come to the place where He provided for sin. That place is Calvary, and God's invitation is "now," for the scriptures declare, "Behold, now is the accepted time, behold, now is the day of salvation," 2 Cor. 6:2. The moment that you will come and accept God's invitation, that moment God's gift, eternal life, becomes yours, and according to John 5:24, you pass from death unto life, and a change takes place. 2 Cor. 5:17 "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." I know this to be real, for I experienced it in my own life.

One of the darkest days of my life, when hope in my own heart was gone, and I had no way to turn, given up even by loved ones, Mel Trotter told me that there was hope in Jesus Christ, and if I

would accept, believe, receive the Lord Jesus Christ as my personal Saviour, my life would be changed, and it *was* changed, and I can say like the Apostle Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," 2 Tim. 1:12.

Now in Gen. 7:1 we find that God invited Noah to come, "And the Lord said unto Noah *Come Thou.*" Noah accepted God's invitation and was saved from the flood, "God's judgment of a sinful world."

So the Lord stands at Calvary today and says come, come. "Him that cometh unto me I will in no wise cast out. If any man thirst let him come to me and drink. Come unto me all ye that are weary and are heavy-laden, and I will give you rest." And in Rev. 22:17 "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Hear me. The Lord Jesus Christ does not live in Heaven today to save lost sinners. God's provision for lost sinners is at Calvary, and if you are ever saved you must accept God's invitation "Come thou to Calvary" and you will be saved from God's judgment of a sinful world. If you reject God's invitation and refuse His call, you will pay the penalty of your own refusal.

I remember speaking in the City Mission in Grand Rapids, Michigan, and after the service a man came up to me and asked "What must I do to be saved?" I laid the plan of salvation before him, and pleaded with him that night to say "Yes" to Jesus Christ, and quoted this verse of scripture, "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth," Prov. 27:1. He took me by the hand and said, "I'll be back tomorrow night." Again I pleaded with him to settle it tonight, for it is a dangerous thing to step across the threshold of that door without knowing that you are saved. He said, "I will be back tomorrow night." He turned and took me by the hand, and as he was going through the door, I said, "My friend, settle it tonight," and I repeated that verse of scripture. He started home, and walking across the railroad bridge, was struck down by a train and killed. He rejected God's invitation and paid the penalty of his refusal "And ye will not come to me, that ye might have life," Jno. 5:40. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29:1. Will you not come and accept God's invitation? Come for all things are now ready.

". . . is that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world," Titus 2:11-12.

1st Thess. 2:10, Paul says, "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe." If we as Christians are going to satisfy God in His requirements, we must live soberly, righteously, and godly, and a life unblameable before the blood washed saints of God, also the unbelieving world. May we so live we would dare to use the language of Paul, Phil. 1:21 "For me to live is Christ."

It is said that Billy Sunday wrote a letter in New York City, addressed it "To the Man of God, Adrian, Michigan," and dropped it in the post office, and when it was received in Adrian the postmaster said "Truly this letter is for one man in this city, and that man is Major Cole." There was a life that was lived holily, justly, righteously and godly in this present world.

Dr. Torrey said he knew one man who lived soberly, righteously and godly in this present evil world, and among those that believe, that man was the Superintendent of the old Moody Mission on Clark St., Mr. Jacoby.

If Major Cole and Mr. Jacoby could live that kind of a life, so can we if we let the Lord Jesus Christ take control of our lives.

"All to Jesus I surrender, All to Him I freely give;
I will ever love and trust Him, in His presence daily live."

If in His presence you daily live, you will meet God's requirements of all.

Fix your eyes upon Jesus, look full into His matchless face and things of this earth will grow strangely dim in the light of His Glory and Grace.

The Father's House and The Way There

By DR. H. A. IRONSIDE
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"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:1-6).

In these verses, there are two outstanding truths emphasized: first, that of the Father's house, and second, our Lord's personal return for His own. We are all familiar with the fact, I presume, that the Bible was not written in chapters and verses. These breaks in the text were put in by editors, and that in rather recent years, some of them as late as the time of the Protestant reformation. And sometimes the chapter breaks seem to come at rather unfortunate places. I think such is the case here. Who, for instance, beginning to read the first verse of chapter fourteen, connects it in his mind with our Lord's words to the Apostle Peter at the close of chapter thirteen? And yet, there is a very real connection. The Lord Jesus had been giving His last messages to His disciples. He had intimated that soon they would forsake Him and flee. He had told them that He was going away and for the present they could not come where He was to go. And in verse thirty-six of chapter thirteen we read:

"Simon Peter said unto him, Lord whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards."

He was going, you see, to the Father's house. He was going home to God by the way of the cross and resurrection, and Peter could not follow immediately. But the Lord says, "Thou shalt follow me afterwards." Peter did not understand that, and he said to Him:

"Lord, why cannot I follow thee now? I will lay down my life for thy sake.

"Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice."

And then He immediately adds:

"Let not your heart be troubled: ye believe in God, believe also in me."

You see, the Lord Jesus is addressing these words, of course, to all His disciples, but directly — directly — to the disciple who was to deny Him in so short a time. And this is surely very comforting for our hearts. Peter was to fail the Lord — Jesus knew he would fail — but deep in Peter's heart there was a fervent love for the Lord Jesus. And when he said, "I will lay down my life for thy sake," he meant every word of it. But he did not realize how untrustworthy his own heart was. It was a case of the spirit being willing, but the flesh weak. And Jesus knew something of the fearful discouragement that would roll over the soul of Peter when he awoke to the realization of the fact that he had been so utterly faithless in the hour of his Master's need. In the very time that Jesus needed someone to stand up for Him and to say boldly, "Yes, I am one of His, and I can bear witness to the purity of His life and to the goodness of His ways" — at that time Peter, frightened by the soldiers gathered about, denied any knowledge of His Saviour. And, oh, the days and nights that would follow as he would feel that surely he must be utterly cast off, surely the Lord could never put any trust in him again! But if he remembered these words, what a comfort they must have brought to his poor aching heart! For Jesus is practically saying, "I know all about it, Peter. I know how you are going to fail, but I want you to know this, in my Father's house are many mansions, and you are going to share one of those mansions with me some day. I am not going to permit you, Peter, to be utterly overcome. I am not going to permit you to go into complete apostasy. You will fall, but you will be lifted up again, and you will share with me a place in the many mansions."

When He says, "Let not your heart be troubled," He does not mean, "Do not be exercised about your failure," for He Himself sought to exercise the heart of Peter, and in a wonderful way restored him by the sea of Galilee later on. But He means this: "Do not be cast down. Do not allow the enemy of your soul to make you feel there is no further hope, there is no opportunity for you."

I wonder if I am speaking to someone this evening who has failed, perhaps, as Peter failed. Under the stress of circumstances you, too, have denied your Lord, denied Him in acts if not in words, and the adversary of your soul is saying to you now, "It is all up

with you; your case is hopeless. You knew Christ once, but you have failed so miserably, He would never own you again." Oh, let me assure you His interest in you is just as deep as it ever was. If you truly trusted Him as your Saviour, the fact that you failed so grievously, and the fact that you mourn over it, only emphasizes the truth that you belong to Him. Still He says, "Return, O backsliding children unto me; for I am married unto you" — not, "I am divorced from you." And therefore He waits for you to come back and confess your failure and your sin, and He has promised complete restoration, for, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And some day for you, too, there will be a place in the Father's house.

"*Let not your heart be troubled: ye believe in God, believe also in me.*" You see, in the days gone by before Jesus came to them at all, the people of Israel did have faith in the one true and living God. Now they had never seen Him, and Jesus is saying to His disciples, "You have believed in God when you couldn't see Him, now I am going away in a little while and you won't be able to see me, but I want you to trust me just the same as when I was here. Just as you have believed in the unseen God through the years, I want you to put your faith in me, the unseen Christ, after I have gone back to the Father." Do we have that implicit trust and confidence in Him, realizing that He is deeply interested in every detail of our own lives? The Word says, "Casting all your care upon him, for he careth for you." There is absolutely nothing that concerns His people that He Himself is not concerned about. And therefore He would have us put away all the stress and all the anxiety. He says, "Be not anxious about anything, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." "Ye believe in God, believe also in me."

And then He adds, "*In my Father's house are many mansions.*" "My Father's house," and by that of course He means Heaven, and He is speaking of a place, a place to which He was going, and a place into which some day He will take all His own. I often hear people say, "Heaven is a condition rather than a place." Heaven is both a place and a condition. It is true we do not read a great deal about Heaven in the Bible. Somebody has said, "Heaven is the land of *no more*." We have more in the Bible about what will not be in Heaven than about what will be there. Remember in the book of Revelation we read that there will be no more sin, there will be no more tears, there will be no more pain, there will be no more sorrow, there will be no more curse, there will be no more darkness, there will be no more distress of any kind in the Father's house. The

Father's house is the place where Christ is, and that is the place to which the redeemed are going.

Some of you may have thought the expression here, "In my Father's house are many mansions" is rather peculiar. Somehow or other, the word *mansion* to most of us in the United States has an accustomed meaning that it did not originally have. When we see a great building we call that a mansion. But the word as originally used did not have that meaning at all. It had rather the meaning of an apartment, as we use that word today, a splendid apartment. So one building might have many mansions in it. And Jesus is telling us, "In my Father's house are many apartments, many resting places." There is a place, an individual place, for every one of His own, all in that Father's house.

"If it were not so, I would have told you." What does He mean by that? The Jews had had a belief in a heaven of bliss after death, and Jesus said, "If you had been wrong in that, I would have corrected you." But because He didn't correct it but rather affirmed it, we know that it is true, that there is a glorious home beyond the skies for the redeemed which we shall share with Him by-and-by.

He adds, *"I go to prepare a place for you."* What does He mean by that? You see the mansions are different from what they were before He went back there. Before He went back to the Father's house, the sin question had never been settled. Before He went back to the Father's house, the vail had not been rent, the blood had not been sprinkled on the mercy seat. So the saints of old went to Paradise on credit. They didn't have the same blessed access into the immediate presence of God that the saints have now. We read in the Epistle to the Hebrews that we have now come to the spirits of just men made perfect. They were the spirits of just men of all the centuries before the cross; God had redeemed them and taken them to Paradise, but they were not yet made perfect. They couldn't be until the precious blood of Jesus was shed on the cross. Now having settled the sin question, He entered into the holiest with His own blood in antitypical fashion, sprinkled His own blood on the mercy seat above, and now a place is prepared in the holiest for all of His own, and the spirits of just men of the past have been perfected and we who believe now are perfected forever. So we are all suited to that place to which we are going. "I go to prepare a place for you."

And then He said, *"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."* Now I know that a great many people think of this as a word in regard to death, and of course, when a believer dies, that believer goes to be with Christ. But we are never told in Scripture

that in the hour of death Christ comes for His people. If we may draw an analogy from something our Lord said when He was here on earth, we gather that that is hardly true. We are told that a dear child of God was dying — he was a beggar, it is true. He was an outcast, lying at the rich man's gate, but he was a real son of Abraham. He had faith in the God of all grace. And the beggar died, we are told, and was carried by the angels into Abraham's bosom. Angels carried the poor beggar — poor no longer — into Paradise. What I rather gather from that, is that the last ministry of angels, who are ever keeping watch over the people of God, will be to usher them into the presence of God. He is yonder in the Father's house, and His angels usher His saints into His presence.

But He is speaking of something different here. Death is the believer going to be with Christ. That is what the Scripture tells us — "absent from the body, present with the Lord," "to depart and be with Christ which is far better." But a believer going home to be with Christ is spoken of as being unclothed, having laid his body aside. He is there in the presence of the Lord a glorified spirit, but he is there waiting for his redeemed body. When the Lord Jesus fulfills that which is spoken here in the fourteenth chapter of John, then believers will receive their glorified bodies and will be altogether like Him. This coming, referred to here, is developed for us more fully in the fourth chapter of the First Epistle to the Thessalonians. There we read in verse thirteen:

> *"I would not have you to be ignorant, brethren, concerning them which are asleep"*

— that is, saints whose bodies are sleeping in the graves but whose spirits are with Christ —

> *"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."*

This is the coming our Saviour refers to when He says: "If I go and prepare a place for you, I will come again and receive you unto myself." It is at that coming that the expectation of our completed

redemption will be fulfilled. In Romans eight the Apostle Paul tells us in verse nineteen:

> *"For the earnest expectation of the creature waiteth for the manifestation of the sons of God."*
>
> Verses twenty-two and twenty-three:
>
> *"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption —"*
>
> What does he mean by that?
>
> *"—to wit, the redemption of our body."*

Our spirits have already been redeemed, we have already received the salvation of our souls, but we are waiting for the complete salvation of the body, the redemption of the body at the coming of the Lord Jesus Christ.

> *"For we are saved by hope: but hope that is seen is not hope"* (Rom. 8:24).

What hope is it then? The hope of the coming of our Lord. And to this He refers again in the third chapter of the Epistle to the Philippians, where we read in verse twenty:

> *"For our conversation* (really citizenship) *is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."* (R.V.)

This is the glorious event that will take place when the Lord comes back again, when He comes back for us.

There is the widest difference, you see, between this and the time when He is manifested as the Son of man to deal in judgment with the godless world and eventually to set up His kingdom. This was a little secret the Lord was revealing to these apostles that night in the upper room. In the three synoptic gospels it was not mentioned. It was the Apostle Paul who was the chosen instrument to develop it, but it seems that the Lord Jesus, just before He went away, had a secret welling up in His heart as it were, which He couldn't hold back any longer and He must tell them a little about it, so He says, "I am going away, but I am going to prepare a place for you. But if I go and prepare a place for you, I will come again and receive you" — not, "I will send the death angel for you," or any other angel, but "I will come again and receive you unto myself that where I am there ye may be also."

You see, He will never be satisfied until every one of His redeemed people are with Him in the glory in the Father's house. His heart is yearning for that.

Now a word about the Father's house. Notice it is the *Father's house*, and the Father's house is for all the Father's children. We hear a great many strange things these days. Some people would try to tell us that it is only the deeply spiritual people of God that will be caught up with the Lord Jesus at His coming. When people talk like that, how little understanding they have of the Father's heart! You think of a normal father or mother here on earth, with, say, eight or ten children, and that is quite a family, isn't it? The father's house is open to all the children. I pity the home, and pity the children where the father or the mother makes distinctions among their children. I think it is a sad thing when out of a number of children one perhaps occupies a special place in the heart of the father and the others are held at a distance. "Oh," but you say, "maybe one or two are naughty children. Of course the father couldn't love naughty children as much as he loves the good children." Is that true? Why even the naughty children are so dear to the father's heart that they give him many sleepless nights as he thinks about their naughtiness. He loves them and truly longs to see them all that they ought to be. There is always a welcome for them at the father's house.

We need to remember, too, that in the Father's house above, there is no distinction. People often say to me, "Oh, if I can just get into Heaven and get a seat behind the door, I can be satisfied. I know I don't deserve anything better."

My dear friend, you don't deserve to get there at all. I don't deserve to go there. But I am not going there because I deserve to go, but I am going to Heaven because I have been born again and the Lord Jesus Christ is preparing a place for me, and the Father's house is for all the Father's children.

Another thing is this: there aren't any seats behind the door over yonder! I wish I could say it so loudly that everybody would get hold of it. There is nothing like that in the Word of God. There are no distinctions in the welcome that believers will have in the Father's house. I repeat, the Father's house has the same welcome for all the Father's children.

You say, "Well, but doesn't the Bible indicate some will have greater rewards than others?" Oh, yes, but rewards have nothing to do with the welcome into the Father's house. The rewards specially have to do with the coming glorious kingdom, of course given in Heaven, given at the judgment seat of Christ, but the differences are in the kingdom. For instance, look at the Second Epistle of Peter: "So

an entrance shall be ministered unto you abundantly into—" Into what? Into heaven? No, it is not true that some people will get an abundant entrance into Heaven and other folk will not have anything like so warm and cordial a welcome. What does it mean? It says that some people have an entrance ministered unto them abundantly. Yes, but into what? "Into the everlasting kingdom of our Lord and Saviour Jesus Christ." Don't you confuse, don't you confound in your thinking, the Father's house with the everlasting kingdom. The Father's house is the home of the saints; the everlasting kingdom is the sphere of service and rewards, where through all eternity, first in the millennium and then the ages to come, we shall be serving our blessed Lord who has prepared a place for us in the Father's house.

Will you allow me to use a very old illustration? Suppose here is a good old-fashioned family, a mid-Victorian family with ten or a dozen children. Now the children are scattered all over. Christmas is drawing near, and there is going to be a house warming. The family is gathering and the invitations have gone out to all the children to come home for Christmas. Very well, they are all coming in. Some are coming by automobile, some by Pullman coach, some by airplane, some by bus, and perhaps one is even obliged to come on foot. But there they come from all over, coming home to the Father's house for Christmas.

I can just imagine the great table loaded with all the wonderful dainties kind hands have been preparing. I can imagine father and mother coming in for a last look, to see if everything is right. There is mother's place and father's place. Here is where the great big platter will be with a couple of big fifteen-pound turkeys and all the rest of the good things that have been prepared are there on the table. Father and mother come in, and mother says, "Now, father, I have put Bob right beside you."

(Bob is out in the world, he is a senator, he has made a great place for himself, but he is just Bob at home.)

"And here is the place for Mary."

(I think Mary is the president of a woman's college or something like that. You know, she is very dignified when she gets on her cap and gown, but at home she is just Mary, that's all.)

"Then here is the place for Tom."

(Let's see, who is Tom? I think Tom is a general in the army, but he is just Tom at home.)

"And here is a place for Anna."

(Anna, who is Anna? Perhaps she is a physician and very distinguished in her profession, and she is Dr. Anna outside, but she is just Anna at home, you know.)

And so down the line she goes. And mother says, "I put a place right here by my right hand for Jim."

(Who is Jim? Well, Jim is the ne'er-do-well of the family. Poor Jim. He has tried a number of things.)

I generally think of Jim as an inventor. He has invented so many different things, but there is always one little gadget that doesn't work right. If he could only get things going, there would be millions in it, but he has used up everything he had and everything he could borrow, and still he gets nowhere. Poor Jim.

Jim lives in the near-by city in a little hall room with a window that looks out on a well, where he can't get any fresh air, and he looks it, too, he is so white and wan. He wouldn't be home at all if mother hadn't slipped in a twenty-dollar bill to get an extra suit of clothes so he would be presentable enough to come. And maybe one of the brothers sent over money for his bus fare. I can imagine his father and mother talking about it. And I can imagine the father saying, "You know, mother, there's Jim—I don't know whether we had better let Jim sit at the table with the rest of them. Our family is so distinguished and have done so well and Jim has failed so miserably. Wouldn't it be better to put Jim in the kitchen? He could eat with the servants out in the kitchen."

And mother flares up, "What is that? Jim shall have the very best we can give him! I want him to know if there is any place on earth where he is welcome it is his father's house and his mother's house. And Father, I want you to watch now when you are serving the turkey and put on an extra slab of white meat for Jim. The rest of them get turkey every little while, and probably Jim has been living on hamburgers since he was here last. And then put a big extra spoonful of the dressing on Jim's plate. Jim always likes that chestnut and sage and oyster dressing. Give Jim an extra spoonful, and I will look after the rest!"

And I can imagine by the time that plate gets around to Jim, it is just loaded high.

You see, at home in the father's house, they are all welcome and they are all treated as well as the father and mother can treat them.

But by-and-by the big day is over and they are separating and Mary goes back to the college, and Bob goes back to Washington to the senate. And Anna goes back to her practice in the big city, and Tom goes back to the army, and so on. By-and-by poor Jim goes back to his little room yonder in the city. But I see the mother giving him a last good-by kiss, and what is that she is slipping into his hand? It is a fifty-dollar bill. And off he goes, Jim, you know, with such happy memories of the father's house!

That is only a very, very human illustration, but perhaps it will show what I mean when I say that the Father's house is one thing and the kingdom is another. The Father's house is the home of all the Father's children. But we make our own places in the kingdom by our own devotedness to the Lord Jesus Christ. Do you get the difference? So there is a place for all in the Father's house.

About the way there. Will everybody get to the Father's house? I wish that they would. Richard Baxter used to pray, "Oh, God, for a full Heaven and an empty Hell!" But alas, alas, many persist in rebellion against God and so that prayer can never be answered! There is only one way to the Father's house. And what is that way? I have had people say to me so many times, "We are traveling different roads, but we will all get to Heaven at last." No, no, I don't find that in my Bible. My Bible says, "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12), and it warns me against taking the broad way that leads to destruction and tells me to take the narrow way that leads to life.

And so here Jesus says, "And whither I go, ye know, and the way ye know. Thomas saith unto Him—" Thomas was honest and he was never afraid just to blurt out all the truth. He said, "We don't know what you are talking about. We have to confess we are ignorant, and we don't know where you are going, and how can we know the way."

Jesus said unto him, and, oh, dear friends, you get what He said, for it is for you as well as for Thomas. "Jesus saith unto him, I am the way, the truth and the life. No man cometh unto the Father but by me."

Oh, don't talk about many ways. There is only one—Jesus is the only way. There is none other name under heaven given among men whereby we must be saved, but the name of Jesus. Have you come to Him? Are you trusting Him? If you are, you are on the way to the Father's house, and now you can wait with equal glad expectation for the hour of His return, for He said, "If I go, I will come again and receive you unto myself." When will He come? We can't tell that, but we are waiting for Him day by day.

"I know not when the Lord will come
  Or at what hour He may appear,
Whether at midnight or at morn,
  Or at what season of the year.

"I only know that He is near,
  And that His voice I soon shall hear.
I only know that He is near,
  And that His voice I soon shall hear.

God's Program

By DR. BOB JONES
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I wish to read some verses from the 15th chapter of The Acts of the Apostles:

"And certain men which came down from Judaea taught the brethren and said, Except ye be circumcised after the manner of Moses, ye cannot be saved."

It is strange how some one always tries to break in on God's program. Some one comes along and tries to add to or take from God's command.

"When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question."

I like the way Paul and Barnabas borrowed brain. I tell the boys and girls in the Bob Jones College that men can borrow brain, but they cannot borrow character. If I know a fellow who knows something that I don't know and something I need to know, I always have had enough sense to borrow his brain. A lot of Christian workers go on the rocks because they will not get information from some one who knows. The best physician I ever knew didn't know very much about medicine. When he had a patient, he borrowed brain from almost all the other doctors in the town. Everybody believed in that physician. They knew he was honest.

"And being brought on their way by the church they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren.

"And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

"But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

"And the apostles and elders came together for to consider of this matter.

"And when there had been much disputing, Peter rose up, and said unto them. Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us;

"And put no difference between us and them, purifying their hearts by faith.

"Now therefore why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

"But we believe that through the grace of the Lord Jesus Christ, we shall be saved, even as they.

"Then all the multitudes kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name.

"And to this agree the words of the prophets; as it is written.

"After this" (gathering out a people for His name) "I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up;

"That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

I want to call your special attention to this verse:

"And after they had held their peace, James answered, saying Men and brethren, hearken unto me; Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name."

The subject of my message tonight is "God's Program for this Age." You will notice I said "this age." There is going to be another age following this one. I do not believe it is possible for any man to understand the Bible who does not study it dispensationally. The Bible teaches that beyond *this age* there will be another age. One passage of Scripture, which I will read, makes this plain.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

"And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it

shall not be forgiven him, neither in this world, neither in the world to come."—Matthew 12:31-32.

The last clause should be translated: "neither in *this age* nor in the age to come." Certainly, none of us believe that there's any forgiveness in the next world. There will be no forgiveness in eternity, but there will be forgiveness in the age which is to follow this one. I am not going to argue with you about the next age, which is known as the Millennium, is to be brought in. I believe it is to be brought in by the literal reign of Jesus Christ on the earth. I know a lot of people do not agree with this position, but I think that this is plainly taught in the Word of God.

I should like to read a verse or two from the first chapter of Luke:

"And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb," —that was literally fulfilled. "And bring forth a son,"—that was literally fulfilled. "And shall call his name JESUS,"—that was literally fulfilled. "He shall be great,"—that was literally fulfilled. "And shall be called the Son of the Highest"—that was literally fulfilled. "And the Lord shall give unto him the throne of his father David." That has not been fulfilled.

Jesus has never had the throne of David. The throne of David is in Jerusalem. You can't make the throne of David a figurative throne to save your life. The throne of David is to be set up again and Jesus Christ is to sit upon this throne and he will be the literal king of this world. Then the dove of peace will fly to every clime; then the throbbing head of a restless world will be pillowed upon the bosom of our Lord; then we'll have universal peace. There is no peace in the world now; there is unrest everywhere. Men are looking for a golden age, but we all have sense enough to know that the Golden Age has not yet come. We are now in the Church Age.

Remember, my age is not the Kingdom age; it is the Church age. That is the age in which I am living. As an intelligent Christian, wishing to do the will of God, I want to know what God's program for my age is. No Christian, man or woman, can intelligently fit into the scheme of things who does not understand what God proposes to do in *this age.*

What is God's plan for my day? What is God's plan for the world *now?* You *must* know this if you are to walk with God. You can't fall in step unless you know which way God is marching. A lot of people are out of step with God. A lot of them don't know how to fall in step.

You have to work with God to make a success in anything. You have to plant corn when God says to plant corn. You have to sow wheat when God says to sow wheat. You have to plant cotton when God says to plant cotton. God fixes the season and if you plant out of season you won't make anything.

The Bible says "Enoch walked with God." You will note that God did not walk with Enoch. That's what's the matter with the world now. Men want God to walk with them. God wants men to walk with Him. Since the fall of Adam God has never walked with man, but He permits man to walk with Him. If you walk with a man, you have to go his way. If we walk with God, it means we are going God's way.

Which way is God going? What are His purposes for this age in which I am living? You will note, in the first place, that God does not say one word about saving civilization in *my age*. People say, "God's on His throne; all's right with the world." They *say* that, but it isn't so. God is on His throne, but things are wrong with the world. It has been my privilege to visit in many lands. I have found unrest everywhere. When I was in Syria, they were complaining about a French mandate. When I was in Palestine, they were complaining about a British mandate. When I was down in Egypt, they were marching up and down the streets of the city of Cairo, crying "Down with John Bull!" The Orient is in unrest. China, the sleeping giant of the Orient, is disturbed. Korea, Japan, Russia, the whole world is in the midst of turmoil. Men don't seem to understand what it is all about.

Remember, God never promised to save civilization. God never promised that Chicago would never become a heap of ruins. God never promised that New York's skyscrapers would not fall. God said, "The world will pass away." The word for *world* here is *kosmos*. It means *organized world*. Every intelligent man should know that civilization is headed for a crash.

In the chapter I read to you God gives us in plain words His program for *this age*. He proposes to save some people, to take out from all nations a people for His Name. God says that is His plan for *My age*. God ought to know what He's up to. God ought to know His own business. God ought to understand His own program. What right has any man to set up his judgment against the clear statement which God makes about His own program?

A large part of all the work which is being done by Christians will never amount to anything. Our real business is not to build church houses and set up machinery. The real business of Christians is to win people to God. We should make our program in line with

God's program. Our business is to preach the Gospel to a lost world. Our business is not to save civilization, but to save men from the wreck of civilization.

You may have heard the story of the famous old Christian who one day went to a hotel parlor and saw a lady sitting over in one corner of the room. He walked up to her and said, "Madam, are you a Christian?" The lady began to cry. A few minutes later the woman's husband came in and said, "Dear, what are you crying about?" She said, "That man over there asked me if I am a Christian." Her husband was indignant. "Why didn't you tell him it's none of his business?" "Oh!" she replied, "if you'd heard the way he asked me, you would have thought it was his business."

We Christians have just one job. Our job is to help God put over His program. We haven't any other business. Practicing law is what you do to get something to eat while you work with God. Your vocation is winning men to Christ. Your avocation is what you do to make a living while you win men to Christ. The early Church went out to win men for Christ. They saved people. Everywhere they went they told the story. They had the reputation of turning the world upside down. And they gained this reputation by just telling the Gospel story.

Now, remember, God's program for *this age* is to bring the lost to Jesus. How does He propose to do it? He proposes to carry out His program by having the world listen to a story. What is that story? "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." That's the way God proposes to carry out His program. He has no other plan for *my age*. Your business is to tell this story in your place of business, on the street corner, wherever you go. Just keep telling men that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

Do you realize what's the matter with the world? I'll tell you the trouble. We are behind on Gospel preaching. During the World War we had drives and drives and drives and didn't have time to preach the Gospel. We have been busy doing everything else except preaching. Not long ago I heard a preacher on Sunday morning preaching to a little handful of his own members. He was urging them to put over the program of the church. He abused them. He jumped on them. I felt like crying. I said to myself, "The Lord told him to 'feed the sheep.' He is beating them. This crowd hasn't been fed for ten years. He is driving a hungry team."

Our churches have such big programs. They are so busy putting over their programs that they are letting men go to hell. Sometimes soldiers go over the top and the battle gets hot. Then they dig in. That's what the Church did. We dug in. We have built breastworks. We have been so busy keeping up the breastworks we haven't had time to do anything else. We are too busy to preach the Gospel. We spend our time and our money doing a lot of things, but we are not doing the main thing. The organization is so big we can't sustain it. We are so busy oiling machinery we have forgotten our real job. Paul preached. He never built a house of worship. He didn't go around organizing committees. All he did was to go out and tell men that God loved them and that Jesus died for them. Paul didn't spend his time preaching ethics. He preached the Cross. He did this though the Greeks called it foolishness and the Jews stumbled over it. Paul believed in the blood of Christ. He taught that without the shedding of blood there was no remission. He didn't spend time organizing missionary committees. He was too busy being a missionary. He just preached, preached, preached, and kept on preaching.

After awhile, the Church stopped preaching and went to building church houses and putting steeples on the church houses. We got cushioned pews so we could sit in comfort. We raised money and put on every kind of drive. We now have churches and cathedrals and pipe organs, but our church buildings are empty. What good are all of these cushioned pews if nobody sits in them? What good is a steeple on top of your church if the ringing of the church bell in the steeple brings nobody to hear you preach the Gospel?

One night in a southern city I stood in front of one of the churches. I saw more people pass the church door in a few minutes than worshiped in that church for a month. In the church was a little group of twenty-five worshipers. They were drawing their ecclesiastical robes about them as they sat in their cushioned pews, and they said, by the way they acted, "What do we care? We rang the bell. We built this house. If they want to come, let them come. If they want to go to hell, let them go to hell."

The Church is not an end in itself. It is a means to an end. Whenever a church becomes an end in itself, then that church is out of the will of God. The business of the Church is not to sell itself to a community. The business of the Church is to take Jesus to a lost world. The average church in the average community is a big piece of social machinery. Don't misunderstand me. I am not bragging about it, but I have been loyal to our organized churches. I have put more people into the churches than any other man my age in America. I have always been a middle-of-the-road kind of man. I am not now knocking

our churches. I am trying to shake them and wake them up. The average church today is so organized it takes the time of the pastor, the official board, and all the members to hold up the machinery. The wind begins to blow from a certain direction. The pastor calls on the board and all his members to help him hold up the house so the wind won't blow it down. A little later the wind changes and the members get on the other side and prop themselves against the walls to keep the church from falling. Sometimes we are propping an educational wall; sometimes we are holding up the mission wall. Your business is not to hold up church walls. If necessary, let your walls fall down and then stand upon your wrecked machinery and tell a lost world that God loves them and Jesus died for them. Get out and tell the story.

A preacher said to me some time ago, "I can't get anybody to come to my church." "What do you mean?" I asked. "I just can't get the sinners into my church," he replied. Let me tell you what I said to him: "God Almighty didn't tell sinners to go to your church. There isn't one word in the Bible where God Almighty ever told a sinner to go to any church. God told the Church to go to the sinners. God says that the saints are not to neglect the assembling of themselves together. The business of the Church is to take the message to the sinners and get them saved and then, when they become saints, God tells them to go to church. Of course, I wish the sinner would go to church and hear the Gospel. Especially do I wish it when the churches won't go to sinners. But, remember, let's not put our sins off on the world. The trouble is not with the non-church-goers, it's with the non-going church."

The time is past when you can hang out a sign, ring a bell, and get a crowd to church. The hour is past when you can say, "come and get it." The world never wanted God like it wants Him today, but you can't get many unchurched sinners into the church houses. They just won't go and you can't drive them in or drag them in. You *know* this is true, but the trouble with our churches is they sit back and throw kisses at themselves and pat themselves on the back and talk about our wonderful, wonderful church. We sing "Oh, how I love my church." We had better be praying that the church will come to love her Lord.

I do not know any greater hindrance to God's program than ecclesiasticism and a false denominational spirit. I am from the South. Most Southerners believe the Bible. Down in my country most of the people are Baptists and Methodists. Of course, there are a great many Presbyterians. There has been in many sections of the South quite a good deal of rivalry between the Methodists and Baptists. Out in Oklahoma a few years ago when the oil boom was on, new towns

were springing up everywhere. The Baptists and Methodists were trying to see who could get to town first. One day a Methodist preacher said, "The next oil town I hear of I am going into the town ahead of the Baptist preacher." One day there was a flash over the wire that oil had been discovered in a certain community and they were laying off a town. The Methodist preacher went to the depot to catch a train. He saw the Baptist pastor there. The Methodist preacher got a ticket and got into the baggage car. He said, "I am going into this town ahead of the Baptist preacher." An hour or two later the train pulled into the town. The Methodist preacher stepped out of the baggage car. He found the Baptist preacher was already there. "How did you get here ahead of me?" the Methodist asked. "I rode the cowcatcher," the Baptist preacher said.

The Baptist Church, and the Methodist Church, too, have done a great work in the rural districts of the South. These churches have grown numerous, prosperous, and influential. They have built great programs. I am sometimes afraid some of the churches have put the steeples so high they haven't been able to see God above the steeple. It is possible to get a program that is so stupendous we are not able to see God.

I often hear preachers stand up and beg men to do something for the church. The Bible makes no such appeal. Your business and the business of the Church is to bring men to Jesus—take His Gospel to a lost world.

I remember just after the recent World War I was talking to a minister friend of mine on a railroad train in the South. My friend looked up and saw a soldier coming down the aisle. He reached up and grabbed his hand and said, "Hello, Tom, you are getting back from France. Well, I am glad to see you." The preacher turned to me and said, "Brother Bob, do you know Tom So and So? He lives in a certain town. He has the best father in the world. When this boy was ready to go to France, his father, who was a good old Methodist, said, 'Tom, I want you to remember the Methodist Church is the best friend we have ever had. Be true to our church.' Wasn't that wonderful?" the minister asked as he looked at me and smiled. I said nothing. I didn't care to reflect on the boy's father. But after the boy passed on down the aisle I said to him. "That boy's father didn't give him the right advice." The minister looked at me, startled, and said, "Why, what do you mean?" I said to him, "His father should have told him, 'Son, Jesus Christ is the best friend we have ever had. I want you to be true to Jesus while you are gone.'" My friend said, "Well, don't you believe in being loyal to the church?" I replied, "The

man is most loyal to his church when he puts his loyalty to Jesus Christ above his loyalty to the church."

When I was in the Holy Land, I had a hard time finding Jesus. I found temples, altars, and shrines. When I was in Rome, I couldn't find Jesus. I found St. Peter's Cathedral; I found priestly robes, and the statue of the Virgin. I have been to many churches where it was impossible to find Jesus. A few years ago I was in a southern city and on a certain street corner I ran into a Methodist steward and a Baptist deacon. They were both friends of mine. The Methodist steward said in a joking way to the Baptist deacon, "Don't you wish you were a Methodist?" The Baptist asked, "Why should I want to be a Methodist? I am a good Baptist." The Methodist smiled and said, "You ought to be a Methodist. We Methodists are some folks. We are going to raise $35,000,000 in the South for a world program. You Baptists couldn't do that. It takes machinery to raise money." Well, the Methodists put on a drive and raised millions and they sat back and said, "We are rich." But they did not know how poor they were.

Several months later I was in the same southern city. I ran into my good friends, the deacon and the steward, at the same corner where I had seen them the time before. The Baptist was teasing the Methodist now. He said, "You Methodist are pikers—went out and raised just $35,000,000. We Baptists raised nearly a hundred million. Say, don't you wish you were a Baptist?" I shook hands with them and we visited together for a few minutes.

A number of years ago I spoke at Columbus, Ohio, where the Methodists had the great Centenary gathering. It was a great religious show. One day a Methodist minister friend of mine said, "Isn't this a great show for a great denomination to put on?" I said, "It is such a big show it is mighty hard for me to find Jesus anywhere here."

Your program, remember, is to help God put over His program, and His program is to give the Gospel to a lost world. There is enough money in the hands of Christian people to do everything God ever told us to do. A lawyer said to me recently, "Practically every denomination in this country is 'broke.' Most of them ought to be in bankruptcy." There is some truth in what this lawyer said about the churches being "broke." But there is enough money in the hands of the Christian people of every community in the world to do everything that God ever told them to do. What did He tell us to do? He told us to preach the Gospel to every creature. He said, go tell them that God loves them and that Jesus died for them. You don't have to have a committee to do that. You don't have to have a house of worship. It is nice to have a church house. I like comfortable pews. We didn't have them in the country church when I was growing up. I never saw

anybody sleep in that country church. They couldn't sleep in that church. The benches were too uncomfortable. I like nice churches; I like beautiful architecture; I like pipe organs; I like pianos; I like choirs; but you don't have to have them. Paul didn't have them. He turned the street corner into a pulpit. He set the Forum on fire with the gospel.

The trouble with us is that we have been majoring in the minor and minoring in the major. The major business of the Church is to preach the Gospel to every creature. The minor is what we have been doing: building church houses, setting up boards, and making ourselves comfortable.

John Wesley paid no attention to the religious ethics of his day. The ethics of his day drove him outside of the church and he made a pulpit out of his father's tomb. He went to the people. Somebody said to him one day, "John, where is your parish?" John Wesley said, "The world is my parish." He meant by that that it was his duty, to the limit of his ability, to preach the Gospel to everybody. That is the business of every Christian. The money that is wasted on unnecessary church programs, if it were spent properly, would take the Gospel to a lost world inside of five years. I was talking along this line recently to a man who asked me, "If that is God's program, why did you build a college?" "Our college does not exist for itself," I replied. "The purpose of the Bob Jones College is to train great Christian leaders, lawyers, doctors, teachers, preachers, business men and women, who have in their hearts a passion for the lost and who make it their business to see to it that the program we are insisting upon in this sermon is brought to the attention of the Christian forces of our modern age. I am running a college to demonstrate that the old time religion still works in the hearts of young people."

Recently a man said to me, "Have you any endowment at your college?" I replied, "No." "How are you getting along?" he asked. "I have a good partner," was my reply. God never promised to give us all we want. God couldn't give some folks all they want. There are people in Chicago who, if God should try to give them all they want, would ask for the world, then the moon, then the stars, and still they wouldn't be satisfied. They would walk up to God and say, "Step off your throne and let me sit there." No, God doesn't promise all we want. He said "I'll supply all of your needs." We don't need much money to do God's work. I sometimes think if a lot of our machinery collapsed, we would be a lot better off.

We need to get back to simple fundamentals. We are spending enough money coddling ourselves to take the Gospel to the ends of the earth. You can do a lot of preaching for nothing. It doesn't take

money to preach. It doesn't take money to tell a man Jesus died for him and God loves him. You can do that while you are washing clothes and manicuring your nails at the washtub. You can sing a Gospel song loud enough for your neighbor to hear you over the back fence. You can quote a verse of Scripture to a man when you are riding on a street car with him. It does take money to build churches and cathedrals, organize boards, and put on world programs. But it doesn't take much money to do the necessary things.

Not long ago a prominent church leader in the South said to me, "Bob, you know we are in bankruptcy. Our church is 'broke.' Our schools are going on the rocks. But," he said, "you know, we have enough money to do the fundamental things." "What are the fundamental things?" I asked. "Well," he said, "come to think about it, there are no fundamental things. There is just one fundamental thing and that is preaching the Gospel to a lost world." He was right. That is all God told the Church to do. If we would stick to our business, the Bride would have been completed and we might be meeting Jesus in the air tonight.

I propose, said God, to visit the people and to take out from among them a people for my Name. Now, that is God's program. You can fall in with this program, or you can stay out of it if you like, but that is God's program. From now on, I'm not going to give my money to carry on the non-essential things. The rest of my life, what money I have to give, I am going to give it for essentials. I am not going to pay a modernistic preacher to disseminate his modernism. I am for the man who preaches the Gospel.

Some time ago in a southern city I saw an old country preacher going down the street. His coat was yellow with age. His shoes had been half-soled two or three times. His pants weren't pressed. I said to him, "My brother, here's $5.00. I haven't got much money, but I want to give you this because you preach the Gospel."

My membership is in the Methodist Church. If the Bishop sends me an orthodox preacher who believes the Gospel and preaches it, I'll pay him. If the Bishop sends me a modernist, I'm not going to give him one cent of my money.

Let me read you a verse or two from the Second Epistle of John.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

Some time ago my campaign manager was in a certain town in the South where he had booked me for my lecture on "The Perils of America." He dropped around and called on the Methodist minister. "Bob Jones is going to lecture here at a certain time. He is dealing

with the atheistic drift of America and we shall appreciate your announcing his coming." The minister was indignant. "Bob Jones is an enemy of progress. He preaches the old time religion wherever he goes. You can't get a modernistic idea into the heads of the people after he comes to town. He was here sixteen years ago and he inoculated every leader in my church against progress and modernistic thought." The minister complimented me.

Enoch did not keep up with his age. He kept up with God in the midst of his age. If Noah had kept up with his age, he would have been drowned in the flood. I had rather walk with God and help Him put over His program than to keep apace of modernistic thought.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

One of the things that hinders God's program for this age is the division in the ranks of orthodox people. I am a fundamentalist. I believe whatever the Bible says is so. If it says you can fall from grace, you can; if it says you can't, you can't. I believe in a victorious life. Somebody asked me recently if I was a suppressionist or an eradicationist. We had two speakers in the Bob Jones College. One of them was a suppressionist and the other a staunch eradicationist. They are both wonderful men. They are great preachers. When these ministers left, I asked the ministerial students in our school to vote secretly their opinion about which one of the ministers was the holier. The ministerial students voted overwhelmingly that the suppressionist was the holier of the two. Yet this brother would have thrown up his hands in holy horror if anybody had suggested he was living a sinless life. I haven't time to split hairs with my brethren. I believe in the new birth; I believe in regeneration; I believe in the cleansing power of the blood; I believe in salvation by grace; I believe in the power of the indwelling Spirit; I believe in the Bible from cover to cover, from Genesis to Revelation. It is my opinion that the need of this hour is for the evangelical, orthodox Christians to quit splitting hairs and go to proclaiming the Gospel to a lost world.

Let us again get back to the statement about God's program for *this age*. He says He is visiting the Gentiles to take out from among them a people for His Name. Every time you tell a sinner that God loves him and Jesus died for him, you are working with God. Every time a boy or girl from the Bob Jones College goes out and tells this story of redeeming grace, that student is working with God. We have a student from our college who graduated a year or two ago. He is in a Gospel Center in the South. When this young man was a student in our school, he was going home for the Christmas holidays. He was

hitch-hiking. He asked God to make somebody stop and give him a ride. In a few minutes a man came along in a nice automobile and stopped and took the young man in. The gentleman drove down the highway for a few miles and suddenly stopped the car, saying, "I turn off here on this country road. I am sorry to put you out here in the woods." The student, of course, wondered why it was he had to be put out on a lonely road so far from town. He looked out in the woods and saw some men cutting wood. He went over where they were and asked if there was any church in the community. He engaged them in an interesting conversation and then suggested that he would be glad to have a little Gospel service with the group. They said they would be glad to have the service. He began to preach to them. He made a mourner's bench out of a pine log and led several of them to Jesus Christ. That young man was working with God. A prominent state official in the South told me some time ago that he had picked up on the highway a number of Bob Jones College students and that all of these young men had asked him if he was a Christian.

Some time ago I was attending a Methodist Conference in a magnificent church in a southern city. A District Superintendent, in giving a report of his district, said, "There are twelve churches in the mountains of my district. They have no pastor. If I had a young man to send to them, I wouldn't have any money to pay him. I wouldn't have any automobile to send him to the churches and I wouldn't have any money to buy gasoline if I had an automobile." I looked up at the ceiling in that half million dollar structure and wondered what Jesus Christ was thinking about that situation: Twelve churches without pastors—no money to buy gasoline to send somebody to preach to them, and yet that Conference was being held in a cathedral which cost a half million dollars. What right have we to sing "Oh, how I love Jesus" and talk about our missionary program when we are coddling ourselves and spending money on ourselves instead of sending the Gospel to a lost world?

The Bob Jones College, which is located in Cleveland, Tennessee, is in the heart of what we call "The Bible Belt." We are located in the purest Anglo-Saxon Protestant section of the nation. The churches have been in East Tennessee and parts of Virginia and West Virginia for more than a hundred years. But you will be surprised to know that only thirty-four per cent of the population in this Anglo-Saxon Protestant territory are members of any church. Think of it! Sixty-six per cent of the population do not have their names on any church record! There is something the matter. The trouble is the Church "dug in." The Church became a means within itself. The Church threw up breastworks.

Years ago out on a speaking tour in North Alabama I closed the week one Friday night in a lovely little town. I was tired. I had been speaking three times a day for several weeks. After I went to my room from the auditorium where I had addressed a large crowd, I got in bed and remembered that next day I was to rest. I decided to go to Birmingham, have my car gone over, go to a hotel, and shut myself up for the entire day. Next morning when I got up it was pouring rain. I asked the Lord to let me get to Birmingham without any trouble. I had to travel over a dirt road. There was mud and clay. I had faith to believe the Lord would hear my prayer and I would reach Birmingham in safety and without delay. I got into the car and started. I went down the country road about ten miles and my car slipped into a ditch. I tried to get out of the ditch, but I couldn't. I said to myself, "This is funny. I prayed with faith. I cannot understand why this happened. God said if I would ask in faith, He would hear my prayer." But it wasn't any use in arguing, I was in the ditch. I got out in the pouring rain, walked up the road about fifty yards to a simple little country home. I went on the front porch and knocked at the door. Somebody said, "Come in." There was a man with a lot of children around him. He was trying to dress a little fellow. "I'm in the mud," I said, "and I thought you wouldn't mind getting a mule and pulling me out." He looked up at me and tears were running down his face. "I'll help you as soon as I get the children dressed," he said. "I am not much good at dressing children. I have never had this to do. I buried their mother yesterday." My heart went out to him. There is nothing so pathetic as a man trying to nurse little children. He just doesn't have that mother touch. I told him I would help him. I took a little girl in my lap. She was about two years old. Her little stockings were ragged, but I got them on. Her little shoes were worn. I put them on. After we got the children dressed, I said, as we started out of the building, "Are you a Christian?" He said, "No, but my wife was. She prayed for me and talked to me a lot of times. I ought to be a Christian. I have these children to raise." I put my arm around him and said, "Well, we'll stop here and settle that." I had prayer with him and led him to Jesus. Then we got the car out of the mud and I said to myself, "I know why God stopped me. He wanted me to help Him put over His program." It is worth getting in the ditch to help God with His program. It is worth going to jail like Paul had to do. It is worth suffering and torment. This business is worth dying for.

Remember, the program is going over. Ecclesiasticism may hinder it. The devil may hinder it. He hindered Paul, for you remember

Paul said, "I would have come to you, but Satan hindered me." Yes, there will be many hindrances, but the program's going over.

Remember that the best thing you can do for the world's moral welfare and for the social uplift of the race is to work with God. I am a prohibitionist. You can't make me "wet." I have seen the curse of liquor. Prohibition came to this country largely as a result of a great evangelistic drive. What we call "vocational evangelism" was at its height when the prohibition victory was sweeping this country. The reason we have liquor back now and the reason we have been degraded in other ways is due to the fact we let the mourner's bench fall down in the churches of America.

My business is not to preach social service. My business and the business of every preacher is to preach the Gospel. What is the Gospel? This is it. Jesus Christ, God's Son died for our sins according to the Scripture. What is the Gospel? This is it. "He was wounded for our transgressions; He was bruised for our iniquities. The chastisement of our peace was upon Him; and with His stripes we are healed."

Any preacher who can keep a mourner's bench filled will always have a full church. The next great campaign in the world will be a campaign of Gospel preaching. What we need is to get back to the Gospel, back to Calvary, back to the blood, back to the old time message of repentance, of regeneration, of the new birth. What men need is to get it, as a friend of mine says, six inches below the collar bone and a little bit to the left. When they get it there, they will stay put. The only man you can count on when the battle gets hot is the man who has the thing in his own heart. Men can't deliver the goods when they haven't the goods to deliver. They can't be religious without religion. They can't be Christians without Jesus Christ. You had just as well try to pump water out of a dry well. You can pump and work and sweat, but you can't get water when there is no water.

For a great many years I have been before the people. I am not boasting about it, but I have put over most of my programs. I have been able to survive in my evangelistic work through all these years and I haven't let down any in my fervor, and my organization has been growing with the years. Somebody asked me how I have done it. There is no secret about it. I depend on the right crowd. I do not depend upon rich men because they are rich, nor on influential men because they have influence. I have learned to rely upon the men and women who know Jesus Christ. I had rather have the backing of a plain old woman who lives in a little cabin, but who knows Jesus, than to have the backing of the most influential woman in the world if that influential woman isn't a Christian. The Church has big men on the

Board. We have felt like we have had to have worldly influence. We don't need influence. We need power. Paul had no influence. He didn't have enough influence to stay out of jail, but he had sufficient power to shake the foundations of the Roman Empire and he had power to pray prison doors off their hinges. Jesus had no worldly influence. He had heavenly influence. He could have turned one beckoning finger to the sky and the angels would have torn down gates of pearl to come to Him. But He had no worldly influence. He didn't have enough influence to stay off the Cross. But he had enough power, after He died, to put His heel on the neck of Death, and He has enough power to save the world.

If we are going to work with God in helping Him to gather out from among the Gentiles a people for His Name, if we are going to keep step with God in *Our Age,* we Christian people must have the vision of the early Church and the anointing of Pentecost.

Ceylon: The Pearl of the Indian Ocean

By REV. JAMES A. KER
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"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" 1 Cor. 1:18.

This verse very evidently divides mankind into two classes; "them that perish" and those "which are saved." Into whatever part of the world we go there are still only these two classes of people. The cross divides the world. The things that are most precious to us which are saved are to those that perish utter foolishness. Paul summed it up in 1 Cor. 2:14 when he said "the natural man receiveth not the things of the Spirit of God for they are foolishness unto him."

How true this is of the people of Ceylon! In many respects they are an intellectual and philosophically minded people and yet the preaching of the cross is something they cannot understand. Ceylon is a land of wondrous beauty and continual charm and yet the people are deep in sin and far from God. The verse of the hymn we often sing is very true:—

"What though the spring breezes
Blow soft o'er Ceylon's Isle
Where every prospect pleases
And only man is vile."

This morning I want to consider with you three things in connection with the Gospel work in Ceylon; The Condition of the Ungodly, the Cry of the Hungry, and the Call of the Saviour.

1. THE CONDITION OF THE UNGODLY.

Ceylon is a land of 25,000 square miles with a population of over 5½ million consisting of Buddhists, Hindus and Mohammedans. There is compulsory education in Ceylon and practically all of the present generation can read and write. This presents a wonderful opportunity to the Christian worker for the spread of the Gospel through the printed page and we look upon the tract ministry as a very fruitful method of Christian work. Politically and socially Ceylon is far in advance of India. Universal franchise has been granted to the people and every adult over the age of twenty-one has the right to vote and,

with the exception of a few key positions occupied by white men, the State Council is composed of natives elected by their own people.

Buddhism is the predominant religion of the land and though it has a high ethical code prohibiting lying, stealing, adultery, murder and drinking of intoxicants, yet there is no power to enable them to live up to these standards. Criminal statistics show that Ceylon ranks first in the criminal annals of the world. Murders by knifing take place continually over the most trivial matters; and this in spite of the fact that theoretically the Buddhist holds all life as sacred, for he believes in the doctrine of re-incarnation; that is that life persists through millions of re-births in various forms of animal life. Their condition can be adequately summed up in Paul's statement that they are "without hope and without God in the world."

Hinduism is observed by the thousands of Hindus who have come over from India and settled in Ceylon. They are given over to gross idolatry and all the lustful sensuality that is associated with Hindu worship. Their temples are figures. Hindus continually go from one sacred spot to another in order to acquire merit whereby they can shorten the cycle of re-births.

Mohammedans are to be found everywhere in Ceylon and though not idolatrous, as are the Buddhists and Hindus, yet they despise God's way of Salvation and have very low and base ideas as to what constitutes true eternal happiness.

Christianity has been in Ceylon over 125 years but has for the most part become so permeated with Modernism that it is powerless to direct the people into the way of righteousness, and is merely "another religion." Ceylon has much religion but little salvation. Religion, no matter how ethical it may be, can never save anyone and what Ceylon needs more than anything else is the dynamic forceful presentation of Jesus Christ as the only Saviour from sin.

2. THE CRY OF THE HUNGRY.

Now let us look for a few moments at some of the things the people of Ceylon do in their eternal search for something that will satisfy the desires of the heart for peace. In the various pilgrimages that the people undertake and in the things they do to afflict their own bodies there can be seen the cry of a hungry people for something that will satisfy. The road leading past the place where I lived went up to the mountain of "Sri Pada" or the Mountain of the Holy Foot. Here there is in the rock the rough resemblance of a huge human foot print which the people believe to be that of Buddha. Thousands upon thousands of people pass by continually on foot to walk the 70 or 80 miles up the mountain to worship at that sacred spot. In some cases those who go to worship are men who have been well educated in some of our

American colleges but whose opinion on religious matters have not been changed. It is a strange thing that though men's reasoning faculties seem to function normally in every sphere, when it comes to matters of their eternal welfare they cannot see the truth. Paul sums it up in 1 Cor. 2:14 "The natural man receiveth not the things of the Spirit of God for they are foolishness unto him."

Nestling up in the hills of Ceylon in the beautiful town of Kandy and in the temple of the Holy Tooth there is enshrined what the Buddhists believe to be one of the teeth of Gautama Buddha who lived about 500 B. C. Once a year this tooth, encased in a beautiful casket, is taken out on the back of a gorgeously be-decked elephant for veneration by the faithful devotees. People from all over the Buddhist world go to Kandy to worship this tooth. The tooth is carried all around the town in procession with all the pageantry that only the East can produce. Worshippers throng the streets. The high, the low, the rich, the poor, doctors, lawyers, Government officials and others all bow down before this tooth. The so-called tooth is about 2½ inches long and about one inch thick and is really a piece of stag's horn, but they worship it as a tooth of Buddha.

Oh how one's heart yearns to see them bowing down before the feet of "Him who loved them and gave Himself for them." The only explanation one can give for the foolishness of intelligent people bowing down before such things as a footprint in the rock or a supposed tooth of Buddha is that "Satan hath blinded the minds of them that believe not." Oh that the glowing light of the Gospel might shine into their darkened hearts.

The cry of a hungry heart can also be seen in the things that the Hindus do to get peace and relief from a burden of sin. I have seen them walking on wooden shoes which have iron nails drawn up through them so that they are walking on the points of hundreds of nails. I have seen them walking along the road or lying down and measuring their length for mile after mile along a dusty road under the full blaze of the tropical sun as they thus proceed to some sacred shrine and bow down before the idol in the hope that the desire of their hearts will thus be gratified. They lie on beds of thorns or walk on red hot embers of fire and thus afflict their bodies with the thought that this pleases the idol and they thus accumulate merit for their salvation.

The Lord Jesus Christ on the last great day of the feast stood forth and said "If any man thirst let him come unto me and drink." Yes, we too have seen the thirsty souls trying to drink from broken cisterns, and how we yearn that their feet may be turned into the paths of peace and their thirst slaked at the fountain of living waters.

3. THE CALL OF THE SAVIOUR

One of the sweetest words in all the Bible is the word "Come." It is a gracious word of invitation and was frequently used by our Lord. He is continually calling to the sin-burdened soul, "Come unto me all ye that labor and are heavy laden and I will give you rest," and while the vast majority pass by heedless of the call there are the few here and there who listen and who come. Praise God for the Gospel. It is still "the power of God unto salvation to all who believe."

Across the river from the Mission House in Ceylon lived an old man of about 80 years of age who was a witch doctor and who had earned his livelihood by driving demons and evil spirits out of people. Though unable to read or write he had learned from memory various sayings and slogans which were potent in expelling demons from those who were possessed. Naturally he exerted quite an influence in the neighborhood.

One day one of my native evangelists visited him and engaged him in conversation about eternal things. At first the man was resentful but as the visits were repeated he became interested in learning Bible verses even as he had learned the slogans for use in his witchcraft. The evangelist was lovingly persistent and we were all praying that the sowing of the seed in this old man's heart would bear fruit in due season. Praise God, His word is quick and powerful and I have always been a firm believer in the dissemination of His Word whether by printed page or word of mouth.

In due time the light began to dawn in the old man's heart and he saw himself as a sinner before a holy God. Very simply he accepted Christ as his Saviour and what a transformation! No longer did he practice witchcraft but was keen in learning all he could of his new Lord. His conversion created consternation in the village but he remained true and as his mind had been stored with verses of scripture he would quote these to all whom he met. In fact, after a while God's word so supplanted the sayings of the devil in his mind that try as he would, he could not recall one of the slogans he had used all his life in witchcraft. What a wonderful Saviour and what a wonderful Gospel we have!

The old man became sick and was taken to a hospital and even there he spoke to all of his Saviour. When I went to inquire for him the attendant remarked "Oh yes, he is the man who is always talking about the wonderful change that has come into his life." Truly he bore a faithful and triumphant witness, but the Lord was calling him and one evening he slipped quietly into the presence of his Lord. We had a wonderful time at the funeral service when heathen relatives and friends from far and near gathered round the open grave and

listened as we spoke of the power of Christ to save and to satisfy every desire of the human heart. Here was a man who at the very end of a life spent in the service of the devil was redeemed and snatched as a brand from the burning.

But listen while I tell you of a young man who heard the call of the Saviour and though for a long time he would not heed yet eventually he said "yes" to the Saviour and entered into a peace and joy that transformed his whole life.

One day there stepped up to the door of the Mission bungalow a Buddhist young man about 20 years of age with the request that I explain to him some of the teachings of Christianity. It appears that his interest was first aroused as he listened to our preaching in the Gospel Hall in the town. So giving him a copy of John's Gospel in Sinhalese we pointed out to him God's wondrous love for him and the redemption that was set forth in Christ Jesus. He was deeply interested but not convinced. Again and again he came back to ask questions concerning what he read in the Gospel. Then he stopped coming and we heard nothing of him for about a year. Prayer was made continually before the throne of Grace for his salvation.

About a year after he had first come to our bungalow I received a letter from him written from a Buddhist temple asking if I could come and see him. But before I was able to make arrangements to go he himself turned up one evening at the bungalow and told me the following story:

After his previous contact with me he had decided that Buddhism was the true religion and so, as he was anxious to speedily gain the peace that Buddhism taught, he became a Buddhist priest and gave himself up to a life of asceticism according to the highest teachings of Buddhism. He secured two human skulls and going into the jungle gave himself up to meditation on these objects. Nearby villagers supplied him with food, as all thought he was a very holy man. For four months he thus meditated on these morbid objects and then his Mother came and offered to get him into one of the famous temples where he could study the sacred writings of Buddhism. He yielded to her entreaty and for nearly eight more months he was in the temple.

But while there studying he was also observing the lives of his fellow priests and, as they were not pure and had no peace, doubts came into his mind as to the truth of Buddhism. Then it was that God brought to his mind the things I had told him about the salvation that God had provided for us through faith in Christ. He said to himself, "Perhaps after all what the missionary told me may be true. I'll go and have another talk with him."

Oh friends, how true it is that God's Word will not return unto Him void; that as we cast our bread upon the waters we shall find it after many days. Let us never be weary in well doing for in due season we shall reap if we faint not.

So it happened that he sat with me in my study that evening. We explained again to him God's wonderful plan of salvation and asked him if he did not want to be saved. His reply was from a heart that was yearning for peace and satisfaction as he said "Oh yes Sir, I do." So we knelt together as he prayed in Sinhalese the first prayer he had ever uttered, "Oh God, I am a sinner. Please forgive my sins and give me eternal life." I followed in prayer that God would really meet this young man's need. As he rose to his feet his face was aglow with a new found joy as he said, "It's all gone; the burden is all gone." His long and earnest search for peace had ended when he came to the end of the trail, at the foot of the cross and in simple faith took God at His Word. He suffered persecution and trials but remained radiantly happy and today he is going about the country in a little bullock-cart with scripture texts pasted on the side telling everyone of his new found Saviour. He came to see me shortly before I left Ceylon last year and is rejoicing daily in the opportunities that are his in telling others how they too may find true peace and satisfaction through simple faith in Jesus Christ.

Dear child of God, what are you doing to direct the footsteps of weary ones round about you into the path of peace? The Saviour is calling, "Come unto me." Won't you dedicate yourself anew to the glorious work of soul-winning? He is looking for yielded instruments. Say to Him, "Here am I Lord. Use me and make me a channel of blessing to others."

The Grace of God

By EVANGELIST L. JAMES KINDIG
Mattoon, Illinois

We are told that one day Dwight L. Moody, the great soul winner, was going down the street of a large city looking for an opportunity to witness for the Lord Jesus Christ. Stopping a passing stranger, the evangelist remarked, "Good morning, my friend, do you know Grace?" "Grace," replied the man, "Grace who?" "The grace of God," came the answer. And thereupon Mr. Moody introduced the gentleman to the marvellous grace of God.

Our theme for meditation will be "The Grace of God." For Scripture settings we will refer to three blessed portions of the Word of God. Second Corinthians 8:9 reads, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Ephesians 2:8 tells us, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." And Titus 2:11 which contains the caption of our message reads, "For the grace of God that bringeth salvation hath appeared to all men."

Perhaps the commonest and simplest definition of "grace" is this, "Grace is unmerited favor." If I should give a coin to one that asks alms, that would be grace. He hadn't earned it; I didn't owe it. That would be unmerited favor.

We understand that there are degrees of grace. If I should present a gift to a friend, that would be grace. If I should present a gift to a stranger, that would be grace, but a deeper grace. And if I should present a gift to an enemy, that would be grace, but a still deeper grace in fact that act would represent the deepest grace. There is grace toward a friend, a stranger and toward an enemy.

Grace goes beyond the boundary lines of obligation. Grace goes the "second mile." It inspires us to give. It inspires us to forgive. What a world we would be living in if grace abounded! True grace in domestic life would throw the proverbial "monkey wrench" into the machinery that is grinding out divorces. Houses would become homes, and that great institution, the American home, would be blessed again. We need more grace in social and industrial life. Strikes and unrest would be overcome. We need more grace in international life. War would be unheard of and its hate, suspicion, suffering and destruction would become history forever, instead of present reality. We need

more grace in church life. The Church of the Lord Jesus Christ would have a positive testimony, for the Holy Spirit could brood over it and work through it with power.

But this of which we have spoken is the grace of man. Our theme is "The Grace of God." Someone has beautifully written, "God's grace, higher far than the heavens; God's grace, deeper far than the sea; God's grace, broader far than the ocean; God's grace is sufficient for me." Another has written, "O, the love that drew salvation's plan; O, the grace that brought it down to man; O, the mighty gulf that God did span, at Calvary."

Before we can intelligently appreciate the grace of God, we must glance at the God of Grace. There is but one God, and we must realize that the God of grace is also the God of the law. We must remember that the God of love is also the God of justice. The grace of God stands out in bold relief from a dark and terrible background. The God Who led the children of Israel through the wilderness from Egypt to the promised land, caused His people to tarry at Sinai while he thundered His holy law into their ears. The God of grace is none other than the One whose broken law demands death. The God of grace is not only a loving God, a heavenly Father; He is a terrible God from Whom men will try in vain to flee as they cry for the rocks to fall upon them.

Let us consider the subjects, or should we say, the objects of the grace of God. There is a common misconception that the grace of God is for good people. This is far from the truth. On the contrary, it is for bad people. It is for unworthy people. Let us not forget that grace is unmerited favor. We introduced this message by showing that there are degrees of grace: toward a friend, toward a stranger, and toward an enemy. In Romans 5:10 we read, "When we were enemies, we were reconciled to God by the death of His Son." God's grace is the deepest grace, for the objects of the grace of God are His enemies. It is only for unworthy enemies of God, who are members of the fallen race, who are "by nature the children of wrath." It is for sinners only. It is for lost, helplessly lost, hopelessly lost sinners, "for all have sinned and come short of the glory of God," and "there is none righteous, no not one." It is for condemned sinners over whose heads hang the condemnation of a broken law.

We might illustrate by visiting a penitentiary. We pass through massive metal doors that open and close before and after us and find ourselves going down a long corridor. We stop before a cell inside of which is a felon. I engage him in conversation, "Good afternoon my friend, I see that you are in trouble. Tell me, what's the matter." "I have broken the law" he replies. I go on to say, "You have broken the

law. Well, aren't you afraid that you'll be caught"? "Get caught," he answers, and rattles the iron bars, "why look at me; I am caught." But I say to him, "Perhaps there's a misunderstanding; I mean, aren't you afraid you will be put in jail?" He rattles the bars again and says, "Put me in jail; look at me behind the bars, I am now in jail. What are you driving at?" Then I say to him, "Perhaps there's still a misunderstanding: aren't you afraid that you will be condemned?" "Man!" he cries back at me as he clinches the bars, "are you crazy? I am condemned. That is my present condition. I have broken the law. I am apprehended; I am incarcerated and I am condemned already."

Dear friends, just that is the legal status of every one of us. We have sinned, we have broken God's holy law, we are caught and we are condemned. This world is a prison cell and God looks down today upon a generation of guilty sinners. Have you considered Romans 3:19 which reads, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God?" And this broken law carries the penalty of death for "the soul that sinneth, it shall die." Thus we have a description of the condition of those who are the objects of the grace of God.

Further thought brings us to the question, "What is the reason, or what are the reasons for the grace of God?" I have found only two reasons, and I doubt if we will find any others. They are, "Man's condition," and "God's compassion." Man is lost; helplessly lost; hopelessly lost, under the condemnation and penalty of sin. His condition is pitiable. God, Who should vindicate His holiness and Who is righteous in the severe demands of His law, pities His lost creatures and exercises compassion towards them. He does the seemingly impossible. He makes provision for their deliverance from the curse of the law through a legal master stroke. At great personal cost He made it possible for Himself to retain His legal integrity, and also release the guilty. Only divine compassion could have solved this problem. Now by the grace of God, the great Judge can be "just and justifier of him which believeth in Jesus."

Our next thought is, "the great demonstration of the grace of God." Where are we going to search for this demonstration? Are we going to the rocks which hide the secrets of the ages? No, we are going to the "Rock of Ages." Are we going to the winding streams, the shimmering lakes and the babbling brooks? No, we are going to a "fountain filled with blood." Are we going to the majestic, towering mountains and the rolling hills and prairies? No, we are going to a small hill just outside a city gate. Calvary is the great demonstration of the grace of God. Our heavenly Father is often critized by cynics

who contend that a good God and a loving God would never impose a death-demanding law upon His human race, though they be sinners. These spiritually blinded critics have forgotten, or have closed their eyes to the fact that the God Who thundered His death, demanding law upon a guilty creation, also came to earth in the person of His Son and met the demand of His broken law as He gave Himself as a sin offering. We read, "his own self bore our sins in His own body on the tree."

In the fifty-third chapter of Isaiah we read, "All we, like sheep have gone astray. We have turned, every one to his own way, and the Lord hath laid on Him the iniquity of us all." As we read this portion of Scripture we find one word in its translation that is not as strong as the original text: This precious portion can also read, "All we like sheep have gone astray; we have turned, every one to his own way and the Lord hath "FOCUSED" upon Him the iniquity of us all." This word "focused" brings to us a mental picture. We see a great magnifying glass as it were, in the hand of God. We all know the mysterious power of the magnifying glass which bends the rays of the sun and brings them to a focal point. We also realize the intensity of the heat of these concentrated rays at the focal point. In this picture we see the magnifying glass in the hand of God. The sins of the world, like the rays of the sun, strike the glass and by its mysterious power are brought down and together to a focal point, and these concentrated sins rest upon one Person, at one time in one place. The Person is God's son and the place is Calvary. It was at this time that the Son cried, "My God, my God, why hast thou forsaken me."

Only heaven knows the sins that rest on Christ that day: Sins of the first generation; sins of the first millennium and the following millennia. Sins before the cross and sins that would be committed after the cross. Sins of commission and omission. Sins, sins, sins of all men. These were concentrated on the Sinbearer that day.

In the Garden of Eden God said to Adam and Eve, "In the day that thou eatest thereof thou shalt surely die." Today God's word informs us, "the soul that sinneth, it shall die." Adam and Eve disobeyed and they died that day. God tells us, "one day is with the Lord as a thousand years, and a thousand years as one day." Neither Adam nor Eve lived a thousand years. They died that millennial day. That is, they died physically. But Adam and Eve died that solar day. Before the sun went down on the Garden of Eden they had died spiritually, for they were thrust from the Garden and from the Lord. Physical death is the separation of the soul from the body. Spiritual death is the separation of the soul from God. The wages of sin is twofold death. If God's Son truly died in our place on Calvary His death

was two-fold, and we are thrilled by the assurance that He did accomplish the two-fold death. His physical death lasted three days. His spiritual death might have been accomplished in a few seconds. We know it took place at the moment He cried, "My God, my God, why hast thou forsaken Me." The two-fold death which is our just penalty was realized by the Lamb of God that beareth away the sins of the world. And we know that this two-fold death appeased the wrath of the Righteous Judge, because the Father raised His Son from the dead. What a complete demonstration of the grace of God!

The result of the grace of God is several fold. First, by it the law is fulfilled, or "filled full." Go with me to an execution chamber. As we enter the door we see a man's lifeless body being taken from the electric chair. I cry, "Wait a minute, warden, what's the matter here." He answers, "This man has just fulfilled the law which said he must die." If we fulfill or "fill full" the broken law's demand we must die both physically and spiritually, and we lose all in doing so. There is no hope. But, thank God, the Lord Jesus Christ has "filled full" the demand of the law to the satisfaction of the Father.

Another result; since God has "filled full" the demand of the law He is able to proffer salvation to the sinner by faith, "for by grace are ye saved through faith." A young man, overwhelmed with conviction rushed into a pastor's study and asked, "what must I do to be saved?" The pastor answered, "young man, you're too late." "What, I'm too late to be saved? asked the youth." "No, said the wise pastor, youre not too late to be saved; you are too late to do anything to be saved." And the pastor pointed the inquirer to Calvary and the fiinished work of the Sin Bearer. The law thunders "Do!" and points to a lost eternity. Grace whispers, "Done!" and points to Calvary and the empty tomb. Now by grace, God offers us salvation freely. We can reach out by faith and appropriate this finished work.

And another result of the grace of God is that, sonship is realized. God says, "as many as received Him, to them gave he power to become the sons of God." Again He says, "ye are all the children of God by faith in Jesus Christ." Think of it: from sinners to saints; from outcasts to children of God, by the grace of God.

We cannot pass by an important point just here. The thought is, "What should be our attitude toward the grace of God." I believe our attitutde should be that in it we see our only hope of salvation.

Let us visit a court of law. There we see two young men facing a judge. Both young men are guilty of the same crime, but one is defiant and the other is penitent. The judge turns to the defiant youth and says, "young man, have you anything to say for yourself before I pass the sentence upon you?" The answer is, "yes, your honor, I ask

for but one thing, I want justice." The judge turns to a book for information and replies, "you shall have justice; the crime is so and so, the penalty is ten years." And the defiant young man is led to his cell. Next the judge turns to the penitent youth and says, "young man, have you anything to say for yourself before I pass the sentence upon you?" With trembling voice and with tears of sorrow streaming down his face the young man answers, "Your honor, I am guilty; I should serve ten years; but is there such a thing as mercy or leniency; is there grace for one like me?" The judge's heart is touched. He closes his book and with compassion in his voice he says, "My young friend, you're guilty; you should serve ten years, but you have asked for grace: you shall have it,—the sentence is suspended." Please notice, both young men received just what they asked for. One got justice, and the other received grace.

Only the spiritually blinded look forward to the judgment day where they hope to stand and ask God for justice. These misguided unfortunates will get nothing but justice from the Righteous Judge. They will hear, "Depart from me, ye accursed." Be wise, beloved, turn by faith to God now, in this day of grace. Embrace the Saviour of Calvary and call upon God the Father as a lost sinner, for "whosoever shall call upon the name of the Lord shall be saved."

The Law of Divine Intercession

By ROY L. LAURIN
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Romans 8:26-39

Out of the gathering certainties that accumulate with each new picture in this book has come an unshakeable certainty of life that leaves us now in the Gospel's best mood. The child of God is not left to chance and uncertainty. He is not left even to the folly of his own mistakes. With him it is not a "may be" or a "hope so." His destiny is not a pious probability. His salvation is now made fool proof. And when the divine pen dips in ink to describe the final characteristics of the Christian, it puts the Christian in a union of love and life with Christ which is inseparable. And you can call it what you choose or deny it as you please, but it is here written—"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

And I bring it to your attention that the bond of man's inseparable link to God is love. There is none greater. It was God's love that saved us. It is God's love now that keeps us.

We find as we explore the truths of this section, that they deal with the Christian's personal security. There is a link between the redemption that is coming and the redeemed one who is waiting for that great day. In verse 25 it speaks of waiting "with patience" and in verse 26 it immediately strikes out with the words, "Likewise the Spirit helpeth our infirmities." In other words, while we are waiting we have an inward sustaining.

The Christian does not only have a great hope for the future, but he also has sufficient help for the present. It is so stated that "the Spirit also helpeth our infirmities." And this help is the present portion and experience of our hope. It is that which makes Christian experience so practical and so necessary. Think then what it must mean to go through life without either this hope or this help. What a barren existence it must be! And yet it is the plight of the world outside of Christ.

I wonder if I in any adequate way have given you the progressive picture of truth as it is found thus far in Romans. As I come now to

this place in the Book and survey the truth and then consider what it has revealed, I am overcome with the perfection of God's revelation. Step by step, truth by truth, conclusion by conclusion, we are brought to both the redemption of the individual and the redemption of the world. The Christian is redeemed now and waits the coming day of the world's redemption. But how does he wait? Is he left to his own devices and to depend on his own resources? Never! He is secured against that day by the operation of the two great spiritual laws. He is sustained in this interim of grace by two divine operations.

1st By the Law of Divine Intercession. verses 26-27

2nd By the Law of Divine Intervention. verse 28

By the Law of Divine Intercession he is kept in spiritual strength and vigor. And by the Law of Divine Intervention the events of his present earthly life are resolved into a marvelous unity of purpose so that all things resolve themselves into good things. In the midst of his infirmities is God's ever-present all-mightiness. And in the midst of his kaleidoscopic happenings is a supervising providence that makes good out of bad and triumph out of tragedy.

The first of these two laws operates in the inner world of our emotions. The other one operates in the outer world of events. The first one has to do with divine intercession, for "the Spirit Himself maketh intercession for us." The second has to do with divine intervention, for "all things" are made to "work together for good to them that love God and are the called according to His purpose."

Without either or both of these present divine operations in the believer's behalf, he could neither be sustained nor secured against his day of unveiling. There would be no semblance of an intelligent meaning to his life. He would be fate's victim, but now he is a victor through faith. As a bit of human flesh, he would be caught in the whirling vortex of life's maelstrom. But now he has a spiritual life destinated and secured by the operations of divine law to the completion of God's great purpose.

Mark well these two truths. Understand them clearly, for in them lie both your security and your serenity.

We are sustained—

1. By the Divine Law of Intercession. verses 26-27

Notice what these verses say, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

In the first place, notice that it begins by stating a general fact—"Likewise the Spirit also helpeth our infirmities."

The Spirit is the Holy Spirit. His ministry is to "help." I like that. It tells me how intimate God is to the Christian. He isn't a far-off being beyond the hearing of my cry. Nor is He in some position where I have to beg and implore Him to help. He has already taken the initiative. He is already helping me.

The character of his ministry for me is in me and it is to help. It is God sharing my burden. It is God taking hold of my problem. It is God strengthening me in my weakness. Yes, it is God helping.

But notice the specific character of His help. It is "intercession." Just what does it mean by intercession? We understand it as prayer. And it is. But it is more, for it primarily means "to go to a person for the purpose of consultation." And, in that capacity, the Holy Spirit presides over the daily destinies of our lives as the divine consultant. You don't need the services of a phrenologist or an astrologer or a psychiatrist. Here is One instantly at hand, for it is not consultation but supplication.

The believer has two divine helpers. One is the Lord Jesus and the other is the Holy Spirit. The Lord Jesus is our helper in heaven. The Holy Spirit is our helper on earth. Christ is the advocate with God. The Holy Spirit is the advocate with man. Christ is in heaven preparing a place for us. The Holy Spirit is on earth preparing us for that place. Christ intercedes *for us* at the throne of Grace. The Holy Spirit intercedes *within us*.

Notice here a change in the Holy Spirit's ministry. It was formerly the ministry of inspiration by which the Old and New Testament writers were enabled to write the Scriptures. That ministry has ceased and the work of inspiration has now become the work of intercession. He now operates in the lives of all believers, for the specific purposes of sustaining and securing them against the day of their completed redemption.

Never allow yourself to sink so deep in the oblivion of your difficulties that you forget this phrase, "the Spirit also helpeth." There may not seem to be any way out, but there is a way up. Every other avenue may appear blocked, but there is a path in the sky. There is a place where understanding breaks down but there is still this path in the sky.

Having reached the 26th verse, we reach a place of high privilege. It not only speaks of the divine law of intercession but it gives us a new conception of prayer.

The conception of prayer found here is prayer inspired by the inner Person—the Holy Spirit. With His presence, prayer is more than the recital of prayer words. It is more than flattery to God. It

is, in fact, a contact with God. For many, prayer reaches no further than the lips but real prayer affects the whole life. It is a divine ministry within us that brings us into touch with the divine provision of God for us. We were taught previous to this of that great provision of Christ for us. Now we see the ministry of God in us bringing into play all the forces of God for our good.

In such a conception of prayer, as we have here, we find its importance in relation to the indwelling Holy Spirit. We do not pray by ourselves or for ourselves. It seems to me that ecclesiasticism needs to recover its perspective of prayer. It has been lost in our ceremonials. It is no longer a divine law which contacts God but a parade of phrases that is somehow calculated to impress God with what we think of Him.

A few weeks before the present war crisis in England, the Archbishop of Canterbury declined to set aside a special day of prayer on the grounds that it would be "misunderstood or rather misrepresented by the enemy." Who cares what the enemy thinks as long as we know what God thinks? Let us not pray for human ears but for God's hearing.

Now, if the Spirit helpeth our infirmities, just what kind of infirmities does He help? There must be something specific meant here, and there must be something definite to which the help of the Spirit is directed. There is.

1st He Helpeth the Infirmity of Ignorance.

It says that "we know not what to pray for." This is the lack of proper understanding.

I like Weymouth's rendering, for it says, "We do not know what prayers to offer nor in what way to offer them, but the Spirit pleads for us."

When we do not know how to express ourselves so that our prayers shall fit our needs, then the Spirit makes intercession.

When we are ignorant of what is best for us, and when our weak judgments are incapable of choosing that which would result in lasting good for us, the Holy Spirit makes intercession with the right prayer. And I believe that right here is the reconciling place of such Scriptures which say, "He shall give thee the desires of our hearts." I believe that such desires as are not conformable to God's will are never transmitted to God. Here in the clearing house of the heart, the Holy Spirit compensates for our ignorance and foolishness and makes intercession for us only in accordance with the best interests of our lives.

When we are ignorant of what the will of God is, that is compensated by the Holy Spirit's intercession who "maketh intercession for the saints according to the will of God." And it is possible that

any other prayer never reaches God. It is only such prayers as are in the will of God.

2nd He Helpeth the Infirmity of Utterance.

This is so because we not only "know not what to pray for," because of our ignorance; but we also "know not what to pray for as we ought." Here it is a matter of utterance.

In the former case, it was the subject of prayer while here it is the manner of prayer. But in this infirmity we have the Spirit's help.

Just what does that help mean? To me, it is one of the most beautiful and forceful provisions of the Christian's life. It means that when we are too tired to pray, the Holy Spirit prays for us. When we are too perplexed to pray, the Holy Spirit prays for us. When we do not know what words to use in prayer, the Holy Spirit prays for us. When we are too sick to pray, the Holy Spirit prays for us. When we are too helpless to pray and when we are unconscious and cannot pray, then the Holy Spirit prays for us. Name any situation that means infirmity, weakness, helplessness or weariness, and in that situation the Holy Spirit makes common cause for us against every foe.

But notice what kind of intercession the Holy Spirit makes for us and in us. It is "intercession for us with groanings which cannot be uttered." Here is the praying of an unutterable groaning. It is with depth of feeling and conviction, yet not a word has been spoken. Wordy prayers are not necessarily the most worthy prayers. I am never impressed with that prayer that acts as if God were deaf. The most moving feelings are sometimes unexpressed. And prayers do not always have to be spoken. Nor is it diction and grammar that count. Bunyan said once, "In prayer it is better to have a heart without words than words without a heart."

I call your attention to the groaning mentioned here. This is the third one. In verse 22 it was the Creation's groan. In verse 23 it was the Christian's groan. Here it is the Spirit's groan. Creation groans, we groan, and the Spirit groans unutterably. How significant is this groaning of the Holy Spirit in us! He takes us in our bewilderment when troubles press from without and fears oppress from within. He breathes Himself into our thoughts and yearnings and causes the essence of our prayer to be right because it is He who prays both in us and for us. What a miracle of the spiritual life this is!

And so it is not a prayer book that we need so much as a Prayer Spirit. It is He who will help the infirmities of our ignorance and our utterance and bring intelligence and power and spirituality into our praying. Without Him, prayer is just a pious exercise that has no better effect than a mental stimulation. We may know it instead as a divine operation.

"If radio's slim fingers can pluck a melody from (the) night, and toss it over a continent or sea,

If petaled white notes of a violin are blown across a mountain or a city's din;

If songs, like crimson roses are culled from the blue air,

Why should mortals wonder if God hears prayer?"

Before we leave this section, notice verse 27. Here is God searching the heart. It may be filled with all sorts of contradictory and contrary wishes, desires, ambitions, and motives. But presiding over all of these is the helping Holy Spirit, and through His intercession, which is never according to our wishes but always according to God's will, our prayers become intelligent and effective. Thus, in the temple of our bodies, God conscripts all our emotions and powers of mind and makes them fit the mould of His will. In this central traffic bureau our prayers get either the green light or the red light. They are either lost in the glamour of pious words or turned into divine power. For this reason, the Christian's prayer life is made both intelligent and important. It is not so much religious gymnastics. It isn't a religious fad. It is a link to God. It is the fulfillment of a great divine law—the law of intercession by which God secures us to the day of our completed redemption.

Since these verses speak of prayer, what have they to say about answers to prayer? They are always "according to the will of God." And, in this connection, remember His will and our wishes may be very diverse.

"Much that perplexes us in our Christian experience is but the answer to our own prayer."

We pray for patience, and God sends tribulation, for tribulation worketh patience (Rom. 5:3).

We pray for submission, and God sends suffering, for we learn obedience by the things which we suffer (Heb. 5).

We pray for usefulness, and God gives us opportunities to sacrifice ourselves by thinking on the things of others (Phil. 2:4).

We pray for victory, and the things of the world sweep down upon us in a storm of temptation; for this is the victory that overcometh the world, even our faith (1 John 5:4).

We pray for strength and humility, and some messenger of Satan torments us until we lie in the dust crying to God for its removal (II Cor. 12:7-11).

We pray for union with Jesus, and God severs natural ties and lets our best friends misunderstand us.

We pray for love, and God sends peculiar suffering and puts us with apparently unlovely people and lets them say things which rasp

the nerves and lacerate the heart, for love suffereth long and is kind, love is not impolite, love is not provoked, love beareth all things, believes, hopes, and endures (1 Cor. 13).

We ask to follow Jesus, and He separates us from home and kindred, for He Himself said: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:33).

Our prayers have been answered not always according to our wishes but always according to God's will. But they are always answered.

Life's Irreducible Simplicities

By DR. J. C. MASSEE
Internationally Known Evangelist

Romans 6:16

The old Calvinism was very rigid. The Elect were saved. The non-Elect were not and were to be damned. The Sovereignty of God was and is absolute. All things were fixed and determined by his foreknowledge and predetermining will. There were no conditions. Here was absolutism in the realm of man's relation to God, of God's dealing with man.

My father held those views. They have made a great appeal to me, though not a finally convincing appeal.

I came to see, in the light of revelation, that the doctrine of sovereign election when not attended by a sovereign grace is an untenable creed. That can mean only moral coercion, which relieves man of all responsibility in his relation to God. In that philosophy, what is to be, will be. There is no escape, no hope, no way out. We are bound to heaven or hell, and there is nothing man can do about it. Perhaps that is the creed of the Individualist. And the rugged individualist is always an isolationist, suffering consciously or subconsciously from an inferiority complex, demanding some recourse to help or protection from without himself. Hence, the selective sovereign grace that makes him the unmerited heir of salvation. He is eternally selected and so eternally secured, and eternally satisfied.

The truth is of course, that the sovereignty and therefore the freedom and responsibility of man's will is a corollary to the freedom and Sovereignty of God's will. *We are made in the image of God.* The final demand of holiness is that *we be like him.* That requires power to choose, and responsibility for choice.

God's will must not coerce my will. Man must be constrained, not coerced. There is one place where all the considerations, both of God and man must wait; where all interests, persuasions, and appeals must stop and wait; where prayers and preaching can do no more; where argument and reason must stand still and wait. That place is the place where man can say "I will" or "I will not."

THREE RELATIONSHIPS

Man lives under the inescapable compulsion of three relationships. He must take account of his relationship to his individual

fellowmen, to his fellows in their community life, and to God. And each of these is established upon his own choice, and initiative action. No one can determine these for him. To each of these he must choose what his relationship shall be. I will undertake to demonstrate each by a single illustration. Marriage demonstrates the voluntary character of all individual relationships. Here one man and one woman, two persons determine their mutual relation by their own choice. There was never a forced marriage. That is, no marriage was ever consummated without the consent of each party to the marriage. This is true, whatever coercive measures may be employed to procure consent, arguments of advantage, of propriety, of threat, all may contribute to the decision. But each must answer "I will" before there can be marriage. The marriage may prove a failure; the vows may be regretted, but it began only upon the consent, the choice of the parties thereto.

So also the matter of citizenship is purely voluntary: Men are indeed born to citizenship. But in all lands citizens of one nation may renounce that citizenship, and by choice become naturalized citizens of another nation. So also, even among the nominal and legal citizens of any nation, there may be attitudes and acts that deprive the citizen of all citizen privileges, a de facto denaturing of citizenship. For instance, it is reported that in the United States more persons bear arms against the government, and are at war against society, than are engaged in both the Army and Navy of the American Government. Thereby the status of citizens is superseded by their status as criminals. Citizenship requires by its very nature reverence for, and obedience to law. Where these fail or are withheld, there is no real citizenship.

And a right or wrong relation to God is fixed by choice. God indeed presents all needed reasons for righteousness, and provides all adequate enablings to righteousness. But he waits upon man's choice to determine whether man shall be a subject or a rebel in relation to his rule. No sophistry can escape that fact. The damnable philosophy of Rousseau was in effect, a claim that all men are born good. But good men create bad institutions. And these bad institutions relieve or excuse their creators from all moral obligation to the institution, such as the state, or the home. Upon this reasoning he abandoned his family to the care of the State, at the very time when millions of his fellow men were honestly and honorably supporting the obligation imposed by these institutions, and their creation of them.

It is useless for any one to reason that he did not ask to be born, or that he did not make himself a moral person, or that the moral law is enacted without his consent. He is here, a moral being. There is a moral law, and a moral universe subject to a moral governor, and therefore a certain choice of relationship is inevitable. We all choose,

must choose to live in accord or in discord with God. God has made his commitments in relation to us. The rest, the result is up to us. We meet his conditions or refuse them. We put ourselves at his disposal, or we rebel against him, and in each case reap the results of choice. These considerations at once introduce us to a most intimate

PERSONAL EQUATION

All human desires are compassed within the range of six fundamental yearnings: They are the desire to be personally winsome, socially attractive, domestically happy, economically secure, politically free, and spiritually at peace.

To view these somewhat in detail: The desire to be personally winsome is the wish to recognize within oneself those decencies, moralities, virtues and graces that enable one to maintain one's self respect. Not to be ashamed of what one is, within the inner sanctuary of his own being, "As a man thinketh in his heart so is he." It is greatly to be desired that one shall be able to think of himself in terms of honor, truth and essential integrity. "To be rather than to seem," is the goal of all honest men. Then:

"To thine own self be true, and it must follow as the night the day, thou canst not then be false to any man."

To be Socially Attractive, is to maintain on a basis of mutual self esteem the rights, privileges and responsibilities of social contact. I would visit in my neighbor's home, and welcome him in mine. I would preserve the untarnished privilege of making marriage, and other partnerships, political and business. One occasionally hears a youth say, "I don't care what people think of me." That is the utterance of a fool. "A good name is rather to be chosen than great riches." Life is too largely interpreted by its associations to leave any one careless of the esteem of his fellows.

To be Domestically Happy is the goal to which every marriage, every home looks. One has a just expectation of a placid life with those to whom ties of nature so closely bind him. To be able to look into the open heart and mind of wife and children and see nothing there but trust, love and loyalty. And to live in eager assurance that one's own inmost life is so unveiled to them. That is heart's ease and sanctuary indeed.

Economic Security is the result of a thrift which denies appetite the right to reign, and discredits indulgence as the law of life. We are a nation of spendthrifts. More abundance, and greater possessions make us the most favored people on earth. Yet in this land of plenty, statistics reveal that only six out of every hundred people at the age of sixty-five are able to live as the results of their own labors, or savings. Ninety-four per cent of us all are dependent upon a government dole, or public charity, or upon the ministry of relatives. What an ad-

vertisement of appetite, indulged at the expense of permanent security. Surely this sin finds its just punishment in the anxieties and burdens of advancing age.

We, who are Christians, are "free citizens of heaven." Our seat of government is there. Yet we would dwell in a land of personal and institutional liberties. These are inalienable rights: Freedom of conscience in a free State, where flourish free churches, free schools, free speech, free courts and a free press. For these men have lived and died, and may yet need to die, as surely as they desire to live free men.

To be Spiritually Safe is the one natural desire of all moral beings. To be right with God, is the primary premise upon which one can hope to be right with himself, his fellows, or his world. "Other foundation can no man lay than that which is laid in Christ Jesus, in whom men are reconciled to God."

It must be remembered that all these can be had only through righteousness, not otherwise.

I bear a personal testimony: All these are mine because long years ago, I brought my life as it was to Jesus Christ and put it at his disposal. I committed to him the adjustment of my life relation to God, my fellow man, and to those circumstances and conditions over which I could have no control. The result of that commitment of faith has been altogether satisfying in every practical aspect of life.

THE GOSPEL MESSAGE

It is here that the gospel message invites the attention and demands the obedience of men. Righteousness is entirely dependent upon a right relation of man to God. None can be right any where; with himself, his home, his fellows, till he is right with God. It is true that men may have a "righteousness of their own." Comparing themselves with themselves; measuring conduct by human standards, they may appear to moral advantage. But "the righteousness which is of God" is as much higher than that as the heavens are higher than the earth. It is too high for us. We cannot attain unto it. Wretched men that we are, our very righteousness is a body of death. Righteousness can be had only by holiness, a one-ness with God. This is God's gift of grace.

It is here that the gospel demands repentance and faith, or a change of attitude and a yielding of control. For the word of God does not require a repentance, or sorrow for sins only. Its demand is for repentance or change of attitude toward God. Sin is primarily and fundamentally an attitude of heart and mind toward God, that costs us our share in God. Sin closes the door of communication. Repentance opens that door. Sin is rebellion. Repentance submits. Sin is indifference to the will of God. Repentance embraces the will of God. Sin is the prodigal's far country. Repentance is his journey

home. Sin is the Pharisee's arrogance. Repentance is the Publican's prayer. Repentance is toward God!

Faith in the Lord Jesus Christ! But let it be remembered that faith is not simply belief in a fact. It is control by a fact. One may believe in a ship, praise its structure, approve its sailing orders, and equipment, and endorse its owners and officers, while standing on the pier. Yet that kind of faith in the ship may leave that kind of believer standing on the pier when the ship puts out to sea, and sails away to its appointed port. But when one plants himself and baggage upon the ship's deck and commits himself to the ship, then he believes on the ship which now bears him on its voyage to his desired haven. So faith in Christ is commital to Christ. Belief in Christ is control by Christ.

The hypnotist cannot control his subject till the subject yields his mind to him. The tree must yield itself to the soil before it can live by the soil. So God offers himself to faith. So the "love of Christ constrains us" to God. "For the love of Christ constrains us, because we thus judge, that one died for all, therefore all died, and he died for all, that they that live should no longer live unto themselves but unto him, who for their sakes died and rose again. II Cor. 5:14-15, and so also Jeremiah 31:3. "I have loved you with an everlasting love, therefore with loving kindness, have I drawn thee."

It is grace that provides the cords of love drawing the sinner Godward. It is faith that yields to this wooing constraint of Christ, and so receives the energy of divine holiness, which in Christ is directed to the sinner to recover him from his state of sin and restore him to perfect and unbroken fellowship with God.

Faith in Christ responds to love of God that is ever the centripetal force operating against those centrifugal forces that operate to entice us away from God.

FAITH RESPONDS

Now, we need constantly to remind ourselves of the deep solemnity and seriousness of the text: "You are his servants at whose disposal you put yourselves, whether of sin unto death, or of obedience unto righteousness."

The obedience of faith accepts, receives God's gift in Christ of the forgiveness of sins, the gift of eternal life, and the divine reinforcement to live in accord with a new nature communicated by the Holy Spirit, and the confident expectation of immortality.

We trust Christ to remove all disability and supply all enabling in our relation to God and our fellow men.

The gospel is not an offer of an easy way out, and escape from responsibility and penalty for sin.

Rather the gospel offers the fulfillment of the Mosaic Law: A life for a life. It proposes to substitute Christ's life for us, in its full

efficacy to restore us, to recreate us in the nature of God. But the gospel demand is that we offer our lives for Christ. As he stands before God for us, we must stand before men for Christ. As he represents us we must represent him. Therein is the experience and the joy of life eternal.

There is an ancient game called hypnotism. The rules of the game are these: One member of the party is shut out of the room, while his mates plan. Then he is given whispered instructions by two fair companions. A token has been hidden in the room. They propose to hypnotize him, so that while under the influence he will obey their thought directing him till he finds the hidden token. Each lays her hand upon his shoulder and he is instructed to obey pressure, alternating as he may turn right or left. And duly, obedient, he is finally brought to the hiding place of the treasure, and, still obedient to the pressure, and following its direction, he at last lays his hands upon the prize.

Something of this is involved in Paul's injunction to "lay hold upon eternal life."

There is wondrous dual constraint in the love of Christ. His holy life lures me, the beauty of holiness draws upon me. By it I am charmed, fascinated, and filled with desire to "be like Jesus." His is the life that glorifies God, or makes him beautiful in the earth. (John 16:1) But there is also irresistible appeal in the death of Christ, who "died for our sins according to the Scriptures." What fact can possibly offer more compelling constraint upon man's deepest sense of gratitude than this divine substitution. It was no idle word upon the Master's lips, when he said, "And I, if I be lifted up will draw all men unto me." This spake he of the death he should die. Multiplied millions have yielded to the conviction that "Calvary covers it all."

One of the choicest experiences of my ministry came in an hour when a seventeen year old high school lad who had rejected the idea of a vicarious atonement, came to see that this was not a proposal for an easy escape from sin, and its consequences to the sinner. Rather it is infinite love and holiness combining to remove guilt by paying its penalty, in order that the redeemed sinner might be henceforth free from the law of sin and death, and live unto God and righteousness. The death of Christ for me constrains me to put my life at his disposal to live for him.

There is a final fact rarely appreciated if known at all. That is, as the *constraint* of Christ's love for the sinner draws him from sin to God, there is a *restraint* of the Holy Spirit, resident in the believer, withholding him from further sinning.

How often the believer in Christ is made to wonder at his escape from the snare of the devil; at his ability to resist the lure of the world, and the appeal of the senses. We look back with deep gratitude that we were kept, restrained from some foolish or sinful course of action.

What blessed knowledge this, that the Holy One who makes our bodies his temples, has drawn upon our souls with the cords of love for God and righteousness, not to sin. And our spirits, responsive to His Spirit find their liberty, and maintain their integrity under the Lordship of him to whom we daily yield anew the sovereign lordship of our lives. How fully blessed are they who yield the crown, and transfer the reins of authority to him!

To Him That Overcometh

By DR. JAMES McGINLAY
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Scripture Reading—Revelation *Chapters 2 and 3*

With this particular interpretation (the Bible Student's interpretation of the first three chapters of Revelation) I am in full agreement, but in recent days, while studying these letters to the seven churches, I have discovered not only the historical development of the Church collectively, but also the spiritual progress of the Christian individually; and, in order that you might discover your true spiritual condition tonight, and in order that you might learn what particular stage in your Christian growth you now occupy, I have proposed culling from these two chapters those verses that begin with the words "To Him That Overcometh." I am going to use them strictly in metaphorical fashion in order that the holy truth I desire to impart to you may be carried away with you from this meeting. You know the verses; and, at your leisure, I want you to look them over for yourself.

1. "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God." And remember the words "To him that overcometh will I give to *eat* . . ."

A lot of people have undergone some sort of religious experience. They have attended a meeting somewhere, sometime. Maybe they have walked up the aisle, shed a few tears, and prayed awhile, and went home believing they were converted. And yet, there are multitudes who can remember, as though it were yesterday, the particular moment when they made a profession of faith in Christ, but, for the life of them, at the present tick of the clock, they don't know whether they are saved or not. Now, I believe that if a man or woman is genuinely born again, the Holy Spirit will have created within them an appetite for the truth of God. Did you ever notice that when a wee baby is born into this world the only thing he knows is that he has got an appetite and it craves for food? Did you know that a baby never puts anything in his ear . . . he never sticks anything up his nose . . . always and only does he put it in his mouth; and, if Mr. and Mrs. Dionne and their children were here tonight, I would make that statement and defy them to contradict me. A baby will eat anything he gets hold of . . . flies, soap, beetles . . . razor blades, carpet tacks . . . everything he lays his hands on goes into his mouth. That baby was created with an

appetite and he knows that in order to overcome the early stages of life he must eat, and believe me, he will shove down that throat whatever he gets hold of. The analogy between the physical and spiritual is so striking, don't ignore it. Never mind how many buckets full of tears you shed . . . ! Never mind the particular mode of baptism that was administered . . . how's your spiritual appetite tonight? Are you eating well? Do you thirst after the Water of Life? Do you hunger after the Bread of Life? If you don't have an appetite for the things of God, I would seriously question the veracity of the authority of the experience through which you went!

If you haven't a spiritual appetite, I don't think you have a spiritual life; for, "To him that overcometh will I give *to eat* . . ." Are you eating well? Do you like to sit up and take a little spiritual nourishment?

2. Then, "He that overcometh shall not be *hurt* of the second death." "He that overcometh shall not be *hurt* . . ." The baby grows up a bit, and he's able to toddle around. You open the front door and let him out; and, as you see him toddling down the street, you say to yourself, "He's a darling . . . but it's a relief just to get rid of him for a while!" Then pretty soon he comes back crying his heart out . . . big tears running down his cheeks . . . and you say, "Son, what's the matter?" "I'm hurt," he says, and when he shows you his finger or his knee or his toe or some other part of his anatomy, you kiss it away and say, "Now, you'll be all right again,—go out and play." And it's not ten minutes until the howl goes up again—he's hurt once more! And I tell you it's a great day when he overcomes to the extent that he gets hurt no more!

Do you know what is wrong with a lot of God's children today, they're just big babies, that's all. Imagine a converted man or woman, saved for a long time, and having the audacity to admit that they are *easily hurt!* Are you easily hurt? If you are easily hurt, you're just a spiritual baby, for "He that overcometh shall not be hurt . . ."

Do you know what is wrong with the average preacher? He's all worn out . . . because he's been spending all the week running along like a red cross nurse . . . fixing up the saints who got hurt! Especially if they've got money! The church of the living God is not a hospital . . . it's an arsenal! It's not the place for folks who wear their feelings on their coat sleeve so that the preacher will put a bit of salve on when he ought to be attending to God's business!

Folks say to me, "McGinley, aren't you getting stout?"

"No . . . but I'm getting thick-skinned!"

"He that overcometh shall not be hurt . . ." If you want to progress in your spiritual life, ask yourself tonight if you're easily offended!

Some man says, "You know, I've been a deacon in our church for twenty years, and at every election I would tell them not to re-elect me, and they would anyway,—and then last year they took me at my word and left me off, and I'm hurt . . ."

A woman says, "I used to sing in the choir, I was a good singer, and I always sang to the glory of God, but I was not appreciated—so I'm hurt . . ."

You often hear it said, "We ought to give to the cause of God until it hurts." That's a lie! If you just give to the cause of Christ until it hurts, you'd better give some more until you're hurt no more!

I had an operation once, and they gave me a spinal anesthetic, and they put a needle in my spine, and while the fellow was injecting the stuff, the doctor was there and would say, "Can you still feel it?" "Yes" I would say; "Can you still feel it?" . . . "Yes"; "Can you still feel it?" and because I thought I might still feel it, I said "Yes" a couple more times. When you're giving to the cause of the Lord, and it hurts, then go on a little further and give until you are completely under, and then thank God the Gospel will be dignified and the begging element will be reduced to its irreducible minimum. For five cents I'd stop and take a collection!

Then . . . "Mrs. So and So has lied about me, and I'm hurt." Well, what would you be if she told the truth about you? eh?

Are you getting this truth? eh? "To Him that overcometh will I give to eat . . ." and if you have no spiritual appetite and you don't hunger and thirst after the things of God, I would seriously question whether or not you have ever been regenerated. And if you're easily hurt and easily slighted and easily offended, you are just a baby, for "He that overcometh shall not be hurt . . ."

3. Now, "To Him that overcometh will I give to eat of the hidden manna." After the baby grows up a bit, he quits eating carpet tacks and razor blades and soap and beetles and flies. He ceases to be a surface eater. He now knows how to get into the ice box, and the best food in every house is kept behind closed doors! The "hidden manna" is always the best. And do you know, there are a lot of Christians and the only spiritual food they ever get for their souls is what they receive from the pulpit on a Sunday morning or a Sunday night or at the annual Bible Conference to which they go.

Listen, people of God, if you are an overcomer and you're growing up spiritually, you have learned to get from this blessed spiritual pantry a feed for yourself, and the best food in this Book is not on the surface. It's the "hidden manna." The Spirit of God will lead you

into all truth, and He will take of the things of Christ and reveal them unto you. Do you ever sit down and study the Bible for yourself? Do you? Look for hidden manna and eat it. We have a lot of surface feeders and they only know what the preacher tells them, and some of the preachers don't know what they're talking about, but, "To him that overcometh will I give to eat of the hidden manna . . . and I will give him a white stone. . ."

4. The "White stone" is just the engagement ring. A lot of folks are just "going with Jesus." They are just "keeping company" with Him, and their motives are ulterior. They want to use Him as a fire-escape from hell when they are thru with this life, but they have never yet become engaged to Him. They have never yet said, "For to me to live is Christ and to die is gain." "Jesus, I my cross have taken—all to leave and follow Thee.

Destitute, despised, forsaken—Thou from hence my all shall be."

Are you just keeping company with Christ, or, experimentally, have you become engaged to him? Usually when you become engaged to a person you have a few more privileges than you had before. You don't have to go out when her father expels the cat; but, after you give her a white stone, you say—"I don't have to go . . . I can stay a little longer." . . . and you can sit the old folks out!

Tell me this, and I say it reverently,—"Do you ever sit up late with Jesus? Do you ever have a wee while alone with him? eh? Or do you do your courting in public, on a Sunday, when all His relatives are around? I think this white stone bespeaks a closer relationship than just the casual.

5. "And in the stone a new name written, which no man knoweth saving he that receiveth it."

When you first met your wife, you were introduced to each other, and then you got to going with her a while and you called her by her first name, and then when you got crazy about her, you gave her a new name, and sometimes I would love to write a book on all the names that I have heard husbands and wives call each other by . . . tootsie wootsie, . . .!

I have been married nine years, and only once did my wife call me "James" and that was one night we had a bit of a squabble. And one night she got so mad with me she called me "Mr."

Listen, I like to hear my Saviour, in public, called by His proper name. I don't like to hear people address Him as "You" and "Big Brother" and "Teacher." There is something about that that is repulsive to me. He is the Lord Jesus Christ! And yet, there are many, many names for Him in this Book . . . am I right? And each of those names are indicative of something about Him that is precious to those who love Him. He is the Lily of the Valley . . . He is the Rose of

Sharon . . . He is theBright and Morning Star . . . He is altogether lovely . . . the fairest in ten thousand to my soul!

Saints of God, do you love Him? And do you so live with Him that sometimes in your experience, you put your arms around His neck and look into His lovely face and in words of endearment you give verbal expression to the affection of your heart? Or, are you just informally introduced to Him,—just keeping company with Him? Test your spiritual growth by that standard.

6. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations."

Never mind the "nation." "To him that overcometh . . . will I give power." There are a lot of Christians tonight whose lives are empty . . . they walk the straight and narrow path . . . but they are absolutely powerless. They have no power in prayer . . . they have no power in the winning of lost souls. Why? Because power is only given to those who are willing to pay the price. And if you want power from God, you have got to be more than a baby, for God doesn't give power to babies!

You buy your baby a kiddy-car, and you pad the machine well with rubber, because you have respect for your furniture, and baby shoves that around for a while, and then, when you can entrust more power to him, you get him a tricycle. And even then, you have a good many headaches! Then you buy him a small two-wheeled bicycle, and then a larger one, and, after a while, if you have no brains, you get him a motorcycle. And then when he gets around seventeen or eighteen, you and Ma walk to church . . . he's away with the car! No parent here tonight would give a 70 H.P. car to a baby!

You can say what you like about this power, but I tell you that there is only one kind of power that is any good and that is the power that comes from God.

Story of girl who joins church, and after six months she absents herself from the services. She says, "Well, I've found out that you're all right as far as you go" . . . but she has been down to some basement somewhere, rolling on the floor, and then she comes back and says, "I've got the Power of God." The power of God is not worked up, but it's sent down! Why is Niagara Falls so powerful? eh? It gets its water from Lake Erie and Lake Erie is 272 feet above the falls. The only power that I know is the power from God, and just as no father will entrust his little child with more power than he can handle, so neither will God put into the hands of a child of His power that will bring about his ruin.

I once had a young man in my Church who seemed very earnest. I recommended him to two seminaries, but he knew more than they

did, and said, "The Lord's coming soon, and I want to get out and preach the Gospel and get souls won to Christ." He became the pastor of a church and did marvelously well for about three months, filled the place, souls got saved, and one morning the Governor General of Canada and his wife were in that particular town, and, of course it was a gala day for the natives, and they all flocked to the Episcopal Church to see the Governor General and only thirty people were present in the young man's church, so he walked out on them. An old minister was present that day and said, "You ought to thank God that thirty people this morning thought more of you than they did of the Governor General." Today that man is back in London, living for the world, the flesh and the devil, and has no interest in Christ or the church, and his face is so sour it would turn milk. If you're going to have power with God, my friend, then you will pay the price for that power and you must be willing to grow up spiritually. The time element means nothing. God does have some spiritual imbeciles in His family!

7. "He that overcometh, the same shall be clothed in white raiment." That white raiment, my friend, speaks to me of the wedding garments, and I think that's typical of another stage in our Christian life. We are past the casual acquaintance stage . . . we're past the engagement stage . . . and we are now married to the Lord. Tell me this, are you married to Jesus? And if you are, has the union been fruitful?

If we are married to the Lord, there will be spiritual children born, for the Lord is not barren, is He? Have you ever lead a soul to Jesus? If you have no spiritual children, I seriously question whether you have been united to Jesus in the bonds of spiritual matrimony. Are you soul-winner?

Once there was a preacher who had no souls saved in his church for a long time, and it distressed him, so one morning he preached a sermon on soul-winning, and he told his congregation that he wanted every last one of them to go out that week and lead a soul to Christ. One dear old lady came to him after the sermon and she was mad. She told him that everyone couldn't be soul-winners . . . that she had never led a soul to Christ . . . and what was more . . . she wasn't going to. This old lady went home mad. She couldn't eat any lunch, so she hung around all afternoon. Supper time came and she still had no appetite. She didn't go to church that evening either. Bed time came and she was still mad. She couldn't sleep. She couldn't pray. But she got down on her knees, and said, "Lord, this has been a terrible day . . . I went to church this morning, and the preacher told us we had to all go out and lead a soul to Christ . . . Lord, I told him I was not cut out for that and that I wasn't going to do it . . . O Lord, I've had no lunch . . . I didn't enjoy my supper . . . and I haven't been to church tonight . . .

and now it's time to go to bed and I can't sleep . . . O God, this is terrible . . . " And then she said, "Lord, waken me up early in the morning and help me to tell somebody about Jesus."

She couldn't sleep that night and was up at 5:30 the next morning, in time to see the milkman. Rather timidly, she said to Him: "I wonder if you know the Lord?"

"Lady, I've been delivering milk to your house for years and this is the first time I've ever seen you up at this hour. A year ago I sat by the deathbed of my dear mother and she asked me to be a Christian, but I've neglected it. This is the anniversary of my old mother's death, and I wondered if somebody today couldn't tell me how to be saved." Then she led him to the Lamb of God . . . and that week she led six others to the Saviour.

Now, I'm your friend, and because I get a wee bit tough with you, I love you . . . you know that . . . and I want you to quit your empty, barren spiritual lives and I want you to have some children born into the Kingdom so that when you go away to heaven there will be some stars in your crown.

There are a lot of things could be taken out of my church and I would still have a church . . . the baptistry, the organ . . . the pews . . . could go and many other things . . . and I would still have a church, but there is one thing you couldn't take away without ruining the church. You can't take the pillars out. At prayer-meeting, the pillars are there. On Sunday morning, the pillars are there. On Sunday night, the pillars are there, too . . . why? Because "they go no more out."

I believe that everybody should belong to the body of Christ, and that is what we do belong to immediately we're saved. I still believe in the local church on earth and this staying away from church is the thing that is wrecking the land, and every child of God should belong to a church which is nearest to the teaching of God's Book and get into that church and go to it and work for the Lord and make that church a success in your community. Be a pillar . . . not a post! And don't be a caterpillar either! If you have a Godly preacher who is preaching the Gospel, stay by the ship, (don't visit around all over town, but be loyal to your own church).

But what if your preacher is not preaching the Gospel? A woman came to me once and asked me what to do about staying in a certain church. She said her pastor didn't preach the Gospel and laughed at the blood of Christ and what was she to do . . . stay in and support it or not? When I advised her to leave that church, she said, "But my old grandfather built that church, he sat in the same pew that I now occupy. My father sat in that pew also, and I don't believe I could worship God in any other pew." I said, "Ah, Pew!"

Be a pillar . . . get into a real church and hold the thing up!

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne."

I don't believe in sinless perfection. I'm having trouble with myself. In spots I'm all right, but I break out in others. I have an awful time with this old man!

I do believe in victorious Christian living . . . do you? And I believe that in spite of all our physical imperfections, by the Grace of God we can be more than conquerors through Christ who loved us! Eh? And instead of sin ruling us, we can be reigning over it. God help us to grow up!

Remaining in the World

By DR. JAMES McGINLAY

INTRODUCTION:

Now, on the occasion of a preacher's last public appearance at a Bible Conference, it is always the appropriate and polite thing for him to give verbal expression to the deep regret of his heart because at the conclusion of this service his ministry here has come to an end. I confess that sometimes, in order to be polite, I have to stretch my imagination a wee bit, sear my conscience, and presume upon the Grace of God to forgive me for my prevarication . . . the truth being that I'm tickled to death that the ordeal is over; but, thank God, it is not so this morning. This is my third visit to Winona Lake, and, of course, I shall be asked by some on my travels if I noticed any particular change in this great Conference, and, if and when I'm put on the spot, I feel that I shall, in the interest of honesty, declare that, in my opinion, the spiritual atmosphere of Winona this year is warmer than it has been on any of my previous occasions. I believe frequently that a Bible Conference is only a means to an end and the end is that we get souls to Christ, build up the saints in their faith, and get great glory to the name of our God. I am satisfied that that is the avowed purpose of those who have the interest of Winona at heart, and I thank God for this great Conference and pray that the years that lie ahead until the Lord come shall be greater than those that are in the past. Pray that the Lord will bless those who have charge of this place and that as long as it exists it will be a soul-saving institution and a place to which the saints can come and be so stirred that they will return to their homes determined never to be the same again, and give to Winona so as to reduce the begging element to its minimum and give as God has prospered you. If you feel that you are not long for this world, include it in your will. If you have a hard cough, don't waste a minute! Leave something to Winona so that you will be clipping coupons throughout eternity . . . and invite me back!

Scripture Reading: 17th Chapter of the Gospel according to John, from 11th verse.

Ever since, by the miraculous interposition of God upon my life, and ever since that glorious day when He called me into His service, I have oftentimes been bewildered as I sought to explain some things that are hard to be understood. When I travel up and down the land

and go in and out among the churches and become intimately associated with the sorrows and the heartaches and the heavy burdens of God's people, in my moments of weakness, I say, "O God, if heaven is such a wonderful place, why dost thou not immediately take us there from this vale of tears below?" Do you know that countless thousands of the saints of God at the present tick of the clock are going through deep deep waters? Some are physically afflicted; others are in poverty, not knowing from whence tomorrow's meal is coming; others have broken hearts and before it had time to mend it is being broken again. Many others, through bereavement, are sighing for the touch of a vanished hand and the sound of a voice that is still. Others who used to live for God are back in the worldliness of today in a spiritually backslidden condition, and I tell you friends, if you vicariously feel for those all around you, you are driven oftentimes to wonder—"Why didn't God save us and take us to heaven with one divine operation." My, I sometimes covet that thief! He was taken from sin into Grace and from Grace up to Glory in one day! He had his breakfast with the devil; he had lunch at the Cross; and his supper in Paradise. He couldn't have backslidden if he had wanted to, but here God leaves us in this world. In the last twelve months I have wished that God had taken us away to heaven a year ago. Here our Empire, of which I'm proud to be a part, is standing today with her back to the wall, single-handed and alone, facing the most formidable foe that ever unleashed the hounds of hell. The flower of my church has left, and, even since I came away on this trip, all of my boys from twenty-one to twenty-six are in uniform—getting ready to cross the seas. I tell you folks, we are living in a dark dark hour! Why does God not take us to heaven sooner? We find the explanation in this text.

Christ says, "Father, I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil." There is one thing about Christ's prayers—and that is—they were always answered! And when Christ is praying that we be not taken out of the world, but kept from the evil in it, then people of God, you may rest assured that you will stay in this world in spite of your sorrows, your heartaches, your failures and mistakes until the divine purpose of God for your life has been consummated, and then you will go to the glory. Halleluiah! But you know, I have read this Book a wee bit, and have discovered a few characters whose history has been recorded, and sometimes wish the Lord had taken them away sooner than He did.

For example, our New Testament friend, Peter, was in good shape. Jesus had just washed his feet, and his life had been bathed in the blessing of God. He had just made his great confession . . .

"Thou art the Christ, the Son of the living God." I think that would have been an appropriate moment for Peter to leave this scene, but instead of that God, kept him in the world until one night he was sneared right out of his religion by a little Roman servant girl. He cursed and swore, and he said to her, "I know not this man." If God knows the end from the beginning, and He does, why didn't He take Peter to heaven before Peter backslid and cursed and swore and denied his allegiance to Jesus? God kept him in the world; but, thank God, there came a day when the Lord wanted a man who would stand out and preach the glorious Gospel of His Grace to the crowd who crucified His Son, and the man he picked for the job was Peter. Aren't you glad Peter did not go to heaven before Pentecost? So when you hear him curse and swear, remember the Lord has something for him to do.

And then, I have felt sorry for Stephen. You know, Stephen was a good man. He was a real deacon, not one of those fellows the preacher showed off at the communion table. He was a real deacon and he deaked, and he went out and preached Christ, and I wouldn't give you five cents for the deacon who has no testimony concerning the Grace of God in his own life. What we want is a board of deacons who are saved and separated and living for God and preaching the Gospel to sinners dying without God! That is the sort of deacons that we find are Stephens; and, you know, the Lord allowed him to stay in the world until the day his congregation got sore with him. It's no reflection upon a preacher's messages when the congregation doesn't like them! And so, when Stephen was preaching the Gospel, they gnashed upon him with their teeth. They took up stones and stoned him to death. Why did God allow it? Why didn't God take him out of the world sooner? Listen, in the crowd that day was a blasphemer, a man who breathed out slaughter against the saints of God. His name was Saul. And I believe that the chief circumstance, humanly speaking, in the chain of events that brought Saul to God was the glorious death of Stephen. The Lord kept Stephen in the world until his life was cut off; but in the crowd was a man upon whom Stephen's death made an impression from which he never escaped until he found Stephen's Christ.

I like to go over into the Old Testament, and I think of some men there. David. My! I like David! They say that David was red-headed, and I hope it is true! They say that Judas Iscariot was red-headed also. We don't mind suffering the reproach of Judas, if we can only have David in our red-headed fraternity! He was a big fellow, David, and you remember when as a boy, by the power of God, he slew the lion and the bear that dared to attack his father's sheep, and you remember that David went up to the battle to see how his

brothers were getting along. They had been trained in the military college, and David, of course, was just a shepherd lad, but when he arrived there with some edibles from his mother for them, he found the battle was raging, for this man Goliath, the giant, was pacing up and down, defying the armies of the living God. King Saul and all the others were shivering in their shoes and doing nothing about it, but this shepherd lad laid down his basket and said, "I will go out and fix him," and his brothers met him and said, "David, with whom hast thou left thy father's sheep?" In other words . . . "You are a nice boy and you have many good qualities, but they will be displayed to better advantage at home playing the harp for your mother or tending your father's sheep." And I think that David fought a bigger battle with his brother than with the lion. And then Saul said, "David, why this man is a man of war from his youth up, and you're just a boy." "That's all right, I'll fix him!" And when Saul saw that David was going, he said, "Well, then, take my armor." In other words, if David had been killed, Saul would have said, "I told him so," and if David won the victory, "He couldn't lose because he was wearing Saul's armor." So David backslid and got into this thing, and when I get to heaven I'm going to make sure that what I'm saying is right! But the armor was in his way and he tripped over it and he realized his mistake and called for a can-opener to get him out of it, and he came out of it, and he went down and got five smooth stones from the brook. I have heard a lot of nonsense about these five stones. I heard that David took five stones with him so that he could afford to have four misses! That is libel. You read Chronicles, and you will find out that Goliath had four sons, and I like to believe that those four boys were around, and David looked at them and said—"When I get tough with the old man they will jump on me, so I'll take five stones and finish them all!" David had no intention of missing, and one stone was just as good as five, and David said, "The God who delivered me out of the paw of the lion and the bear will deliver me out of the hand of this fellow." But because God uses human means, David, that red-headed fellow from the hills, took five stones. Somebody said to me, "Why didn't he finish these four sons of Goliath?" Well, of course, I don't want to go too deeply into the thing! But when the boys saw the treatment their father received, they figured that they would better be cowards for five minutes than dead men the rest of their lives! I tell you, David was a big fellow! He was a man of God. And he went out in the power of the God he loved to do exploit. Why didn't God take him to heaven then? He kept him in the world until David committed two of the blackest crimes of iniquity, and for centuries we have had to hang our heads in shame as the world has cast up in our teeth David's sin. But, friends, although I

regret exceedingly the sin of David, I thank God he lived long enough to commit it. Why? If he had gone to heaven before the great transgression, we should have been without the 51st Psalm; and, in my humble judgment, it is the most beautiful portion of sacred or secular literature that has ever been written.

"Have mercy upon me, O God, according to thy tender mercies . . . Blot out my transgressions."

If David had gone to heaven after his noble exploit against Goliath, we should have been today without the 23rd Psalm, that psalm that has stuffed so many deathbed pillows with comfort—"Yea, though I walk thru the valley of the shadow of death, I will fear no evil, for thou art with me." Yes, God knew what He was doing, and God kept David in the world long enough to bring sorrow to his life and reproach to the name of his God, but thousands have come back to God through David's prayer in Psalm 51.

I like Samson! He was some boy, wasn't he! He was a big fellow. I like to see him that time when they put him in jail. He didn't shoot the guards or club them. He just lifted the gates and the bars and everything off and carried them and threw them before the hill Hebron. Say, I get thrilled when I watch him going down the road to Timnoth. A lion met him, and they had some dispute about the right of way. Samson didn't fool. He just put his hand down that lion's throat, caught it by the tail and turned it wrong-side-out! That was when the power of God was on him! And say, wasn't that swell the day he slew those thousand Philistines with the jaw bone of a dead ass? eh? I wish we had a few Sampsons over on the beach in England just now! Boy, we wouldn't need your battle cruisers! Do you have the picture? With the jaw bone of a dead ass he slew one thousand Philistines! No half-pint, pee wee boy . . . Samson! But, ah, say, don't you wish sometimes God had taken him to heaven about then. No, God kept him in the world until one day his lovely head is lying upon the lap of Delilah, and the man who could slay a lion and put to death a thousand Philistines was no match for the lone member of the weaker sex. I tell you, who ever called them the "weaker sex" didn't know what he was talking about. Samson's hair was cut . . . his eyes were gouged out . . . and we see him shuffling along the road . . . blind, helpless . . . led by a little boy. He comes into the arena. They made him the center of comedy before he became the victim of tragedy. There is a pathetic picture. You used to be a power for God, you used to have a testimony for Christ, you used to be a soul-winner, but some Delilah has shorn you of your locks. Your spiritual eyes have been gouged out and today, O God, what a pathetic spectacle you are! But listen, Samson in that moment of sorrow lifted up his blind face to heaven and he put his arm around one pillar . . .

his other arm around another . . . and he cried—"O God, just this once" and, Halleluiah, his strength came back. The grandstand crashed to the ground, and the Book says that Samson slew more in his death than he did in his lifetime,—proving that "while the light holds out to burn, the vilest sinner may return."

I'm so glad that all of those big fellows were only men when the power of God was on them and nobodies when they walked in their own strength—"Let he that thinks he stands take heed lest he fall."

But listen, have you ever thanked God that Jonah backslid? Why didn't God take Jonah to heaven before he refused to do what God asked him to do? God said, "Jonah, go to Nineveh and preach the preaching that I have told you." And Jonah, like a lot of folks today, instead of listening to the Word of God, he no doubt prayed about it. Like some woman who is going to marry an unbeliever! And in spite of the advice of her parents and everybody else, she prays about it, and she says, "Lord, if it's not thy will, block it!" Listen, Christian, you might just as well quit your praying and save your breath, because God is not interested in your prayer! The word of God says, "Be not unequally yoked together with unbelievers." When the Word of God speaks, you don't have to pray! And God have mercy on preachers who marry Christians of your church to Godless people! You will have to give answer for it, and you're mighty hard up for $5 or $10 when you would do such a thing! The Word of God says—"Be not unequally yoked together with unbelievers!" I wouldn't marry a Christian to a sinner for $10,000.00. Well, you say, would you marry two sinners? "Oh, sure! They're both going to hell, they might as well go together!"

But I can imagine that old Jonah prayed, and he said, "I'm going down to Joppa and if there is a boat going to Tarshish, then I'll take that as the will of God that I should go to Tarshish, and when he got down there, sure enough, the purser was just crying, "All aboard for Tarshish." "That's a token I'm on the right track," said Jonah. Then he said to himself, "If I've got the right amount of money for my fare, I'll know its the will of God" . . . $2.98 . . . and Jonah counted it out. "Sure, its the Lord's will!" But God said, "Go to Nineveh," and Jonah refused to go; but, believe me, Jonah did eventually go to Nineveh! Why sure! God didn't make him go against his will, but he certainly made him willing to go! And let that be a warning to you! I like the way God does things, don't you? He sent Jonah on a three-day subterranean cruise, and on the morning of the third day when the fish got sick at his stomach and Jonah got out, believe me he was qualified to tell Nineveh of a God who had pronounced judgment on them! But listen to me, have you ever noticed that these modernists hate the book of Jonah? A man said to me, "McGinley,

must you believe in the book of Jonah to go to heaven?" and I said "Yes." "Now listen," he said to me, "Must you believe in the book of Jonah to go to heaven? It is not Jonah that saves, it is Christ." "But, can you accept Christ as your Saviour and call Him a prevaricator at the same time?" He said, "No." Christ placed the stamp of His divine approval upon the book of Jonah. He said, "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: For as Jonah was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, behold, a man greater than Jonah is here."

I have never met a modernist yet who denied the book of Jonah and who believed in the Resurrection of the Lord Jesus Christ! And don't ever let a preacher in this pulpit who laughs at Jonah, for the subtle scoundrel is laughing at Jonah in order that he might deny the literal Resurrection of Jesus. What is the Gospel? Paul says that the Gospel is "that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." What scriptures? The only Scriptures that the Lord Jesus Christ literally fulfilled on the morning of the third day when He rose from Joseph of Arimathea's tomb was the book of Jonah. And if Jonah had not backslidden there would have been no type of the Resurrection that was fulfilled by the Lord. I am glad that God kept Jonah in the world until he had backslidden. Well, some sour puss says this morning, "You know, McGinley, you're encouraging backsliders." If you want, my friend, to go to the belly of the whale, go on backsliding, and see what you'll get.

God kept those men in the world long enough, but you will notice that every last one of them, after their mistakes, accomplished the thing that God wanted done. Now, you read that at your leisure.

But there is one man I have felt sorry for. That is, John. He was the one who reclined his head upon the bosom of Jesus. He preached the Gospel faithfully and well, and when he was 85 years old . . . We preachers hope that when we're 85 we'll be retired with our grandchildren putting the pillow behind our head, and turning over the pages of our newspaper . . . that is the treatment that we old fellows deserve at the eventime of life. Is that what John got? Why didn't God take John to heaven when he was 75 or 80? But God left him in the world until at 85 years of age he was banished to the Isle called Patmos; and tradition, which sometimes tells the truth, declares that he was thrown into a vat of burning oil. But

aren't you glad John was banished? If John had gone to heaven before that bitter experience we would have been without that last book in the Bible which to me would make this Bible an empty book. I know that a lot of folks forget that it is "The Revelation of Jesus Christ." I don't have any difficulty in Revelation. The main street through Revelation is Jesus Christ, and it's not a mystery. It's the "Revelation" of Jesus Christ, and blessed be God, you have no difficulty finding Christ in it. And so, when I travel through Revelation, I get on the main street, Christ, and then I take a little side track, you know, down to the stock yards and to the zoo and have a look at those beasts, you know! But, say, I don't like to hang around with them too much, so I look them over and examine them, and then when I begin to feel a wee bit . . . you know . . . bumbozzled, I get up on the main street again, Jesus Christ. Oh, I know, there's the big horn and the little horn, yes, but I'm scared of those horns! You know! You say, "And do you know who the anti-Christ is?" "No." I know this much, he is going to get what is coming to him! That makes me happy! But that book of Revelation is a great book! I read in that book that God shall wipe away all tears from their eyes. There will be no more sorrow. There will be no more poverty. There will be no more sickness. There will be no more death. The former things have all passed away. And I read in that book that we are going to meet our loved ones in glory. We are going to see our Saviour face to face. I read in that book that there is a day coming when there will be no more war, no more bloodshed, but when everything will be beautiful, and when we've been a million years in heaven, it won't even be breakfast time yet. Halleluiah! It's a great book, and I'm glad that old John had such a tough time! For, it was while in isolation he received the "Revelation," and I read that glorious book, you know, as I used to read story books. I used to get a good fiction book and go to bed, and I read the thing, and, you know how it goes; first, you get the hero, and then the heroine, and then the villain, and then the plot. The plot thickens and then it gets thicker, and I'd be half through the book about midnight, and the heroine would be away off in an old deserted farmhouse, strapped to a table; the hero in an old mill pond, chained to the wheel, and the water up to his chin; and the villain was in the saddle, and around midnight I'd have to go to sleep, but my nerves were so shot to pieces I couldn't sleep, and then, you know what I'd do? I used to turn the page down where things went bad, and I'd go away over the last chapter and I'd find that the hero was no longer chained to the old mill wheel; the heroine was no longer in the old deserted farm house; and the villain had fallen over a precipice and broken his neck; and the hero and the heroine were happily married and sitting on the

veranda of their cottage in the hills, and wee Johnny and Billy and Mary and Annie and Susan were playing out on the front lawn; and, you know, I'd close the book and sleep like a top, and then the next time I'd go back to where things were bad and I'd say to the hero—"Don't worry about that water up to your chin, everything's going to be all right." And I'd say to the heroine, "Don't scream like that, you're going to be all right." And I'd say to the villain, "You're flying high, wide and handsome now; but, if you had half the brains I've got, you'd quit. If you knew what I know, you wouldn't be so confident." Halleluiah!

Listen to me,—it's true that we're living in a dark, dark day. Its true that sorrows like sea billows are rolling over the world. Men's hearts are failing them for fear. It's true that the old devil seems to be in the saddle, and our Hero, the Lord Jesus Christ, is politically, educationally, socially and financially banished from this world. The heroine, His Church, is laughed at, and scoffed at, and treated with contempt. But blessed be God, that last great book tells us that some day the old devil's going to be cast into the lake of fire, and some day there's going to be a marriage supper of the lamb. Won't that be something? eh? And some day we're going to begin to enjoy the feast of glory and it will last for ever and ever and ever and ever. Amen.

O, I tell you, you are here this morning, and you say, "Preacher, I don't know why God leaves me here." Never mind asking why,—be satisfied that you are here. And whatever you do, don't do like Elijah . . . go under the Juniper tree and pray for death! Did you ever notice that that is the one thing he never got? Eight hundred years later he was still hale and hearty and he and Moses were on the Mount of Transfiguration together. No use for you praying to die! Bring your sorrows to Him. Bring your tears to Him. Bring your griefs to Him. Bring your heartaches to Him; bring everything to Him; and, although you can't understand, thank God that He has something for you yet to do in this life, for I believe that our life is immortal until our work is done.

"In the coming years . . . it may be in a better land,—We'll trace the meaning of our tears, and then someday, we'll understand." (?)

And so, like ships that pass in the night, our ways have crossed again. God only knows whether we will be together again. My, what a year will bring forth! But cheer up, saints of God, there is nothing to worry about is there? Nothing to make you feel afraid. Nothing to make you doubt. Remember, Jesus never fails! Why not trust Him and shout? You will be sorry you worried at all tomorrow morning. I tell you, it's great to be saved!

Are there some of you here today not saved? You don't know my wonderful Christ. Life to you is a mystery . . . a riddle . . . there's no solution to your problem! Why don't you believe you're a sinner? Why don't you see Christ dying for you? And why don't you, by a simple act of faith, let that lovely Christ come into your heart, and, Halleluiah, you can go from this service rejoicing in sins forgiven and knowing that all things work together for good to them that love Him!

The Prophetic Significance of "Until"

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In hermeneutics, the science of Scriptural interpretation, there are two paths whereby the meaning of a word may be sought. One path leads to the dictionary and the other to the concordance. The former may suggest the more modern usage, but the latter has both the commendation of Scripture and experience. The Pauline principle, "comparing spiritual things with spiritual" (I Cor. 2:13), always bears precious fruit. A knowledge of Hebrew and Greek may mean little or naught, but a real love of the very words of Holy Writ will enrich the life and service of both minister and layman.

Turning to the dictionary path, we discover that the word "until" may be used as a preposition meaning "up to the time of" or "at any time before"; or, it may be used as a conjunction meaning "up to the time that or when." My dictionary illustrates the prepositional use of the word thus, "to remain until evening," and the conjunctional, "he struggled *until* he loosed the knot."

Each of the four selected passages of Scripture we are to study contains the word "until," the first in the prepositional sense and the following three in the conjunctional sense.

1. DANIEL'S PROPHECY WILL BE SEALED *UNTIL*—

Daniel 12:9: "And he said, Go thy way, Daniel: for the words are closed up and sealed *till* the time of the end."

The "certain man clothed in linen" (Dan. 10:5) is to be identified as an Old Testament theophany, more particularly a Christophany. By this we mean the second Person of the Trinity manifested Himself to Daniel. The description of the Lord of glory recorded in Rev. 1:12-18 confirms this interpretation. This same One speaks again as "the man clothed in linen" in Dan. 12:7 and mention is further made of Him in the first three words of the 9th verse, "And he said."

"Go thy way, Daniel," is the admonition to the prophet who would further inquire into the meaning of his striking visions. Live your life, carry on your ministry, and do not be unduly disturbed as to the interpretation of what you have seen, "for the words are closed up."

As Christ spoke in parabolic form, not so much to reveal the truth as to conceal the truth, so, in His pre-incarnate manifestation, He was interested in revealing to Daniel that which could not be fully understood in his day. The out-workings of the centuries were needed as background to give rationality to the unrolling of the distant future. However, the same verse calls to our attention the sealing will not be forever but, rather, up to a designated time—"until the time of the end."

The Hebrew word translated "till" is often elsewhere translated "until," which we use here to be consistent with our other points.

Therefore, it is reasonable to expect that at the "time of the end" the Holy Spirit, promised by our Lord to "guide you into all truth," would give understanding to faithful students of the Word concerning the closing days of the times of the Gentiles outlined by the dream image of Nebuchadnezzar in Daniel, chapter 2.

Bible Doctrine is a study of the great teachings of Scripture, such as the Doctrine of God, the Doctrine of Man, the Doctrine of Sin and the Doctrine of Salvation, and others. Systematic Theology not only systematizes Scriptural teaching on these great themes as does Doctrine, but also adds the philosophies of men substantiating the same. History of Doctrine records the conclusions of men in crystalized form from the early Christian centuries to the present day. This subject has a three-fold division and it is interesting to note the guidance of the Holy Spirit with respect to the crystallization in creedal form by the church of these great subjects:

1. Theology, involving the teachings of Scripture, concerning the Father, the Son and the Holy Spirit. At the Council of Nicea, 325 A.D., there were two antagonistic parties, one represented by Arius who believed Christ was the highest of created beings but not co-equal and co-eternal with the Father, and the other side defended by Athanasius who believed that Christ was co-equal and co-eternal with the Father. The victory was won by the latter and the deity of Christ was placed in creedal form. This was done with the Doctrine of the Holy Spirit, after more controversy, at the Council of Constantinople, 381 A.D. Thus, we see Theology was crystallized in creedal form by the church in the fourth century.

2. Anthropology is the Doctrine of Man, involving the Doctrine of Sin and Salvation. It was left for the reformers of the sixteenth century to give the church in creedal form the Biblical teachings on this subject.

3. Eschatology, the Doctrine of Last Things, is the third and last division and the one in which the Holy Spirit today is leading sincere students of the Word who are willing to prayerfully and carefully study the prophecies of both Testaments. Expository works

on such books as Daniel and Revelation are being requested by great groups of laymen desiring to know the shape of things to come.

Bible conference speakers have personally testified to the writer of the readiness of Scripture to unfold under the prayerful toil of those who have holy affection for God and His Word and that this is much increased today over the last centuries and, certainly, of the last half a millennium. This fact constitutes a very definite sign that we are living in the days of the end of "the times of the Gentiles," and we may expect the Lord to come for His church at any time.

II. JERUSALEM WILL BE TRODDEN DOWN *UNTIL*—

Luke 21:24: "Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled."

Fourteen years ago, I spent more than a month in Jerusalem; last summer, one week. On both visits, I observed that Jerusalem was decidedly in the hands of the Gentiles. History informs me that this has been largely the story of the centuries since the sack of the city by Nebuchadnezzar in 605 B.C.

My fellow traveler and I were given a threefold warning by the Director of the American School of Oriental Research: Do not go alone within the wall of the old city; do not go alone to the Mount of Olives; be back in the school by seven o'clock every evening. One could not secure a military permit to go south of Bethlehem, nor would authorities permit any traveler to be routed through Samaria. Only after the third attempt were we granted permission to spend a few hours at Nazareth and the Sea of Galilee. Even then, we were stopped, our passes examined, and we were given warning several times. Twice, between Nazareth and Galilee, we were almost turned back by motor lorries filled with British tommies.

The top floor and roof of the most luxurious hotel of Jerusalem, the King David Hotel, just outside the west wall, was occupied by military authorities. While seeking a few moments of solitude in the garden of the hotel, viewing the city over which our Lord wept (Lk. 19:41), I was suddenly disturbed by a soldier, gun and all, on guard duty crossing my path. "Gentile" soldiers are in evidence throughout the land. Last summer there were twenty thousand British soldiers in Palestine; in October of 1938 there had been forty thousand.

One judges that the "until" of this Lukan passage has not yet been consummated. We are living in "the times of the Gentiles," according to Scripture, and a visit to Jerusalem today will assure one that the Son of God looked down through the centuries and most correctly portrayed the age of the church with respect to the city of Jerusalem.

III. ISRAEL WILL BE BLINDED IN PART *UNTIL*—

Romans 11:25: "Blindness in part is happened to Israel, *until* the fulness of the Gentiles be come in."

The Zionists returning to Palestine have established fifty cooperative communities throughout the land. Last summer I spent some time in Givath Brenner, which is one of the largest. It has a population of eight hundred. There are six hundred adults and two hundred children. This particular community is located just off the highway between Tel-Aviv and Jerusalem, near the older Rehoboth.

On inquiring as to the religious activities of the community, I was informed that, in keeping with the practice of almost all the communities, neither private nor public services were held. One day in seven was allotted to rest; none to worship. I was further told the reason was not that the inhabitants of the *Kibbutzim*, as the communal villages are called, were atheistic but rather that they were indifferent. Some were agnostic and some skeptical, but they were mostly indifferent.

The prophet Hosea, contemporary of Amos, Isaiah, and Micah in the eighth century B.C., saw, in the last days of the Times of the Gentiles, Israel returning in unbelief to her land (Hos. 3:4, 5). Paul witnessed the unbelief, the partial blindness, of Israel in his time and wrote, "But even unto this day, when Moses is read, the veil is upon their heart" (2 Cor. 3:15).

A study of Isaiah 6:9, 10; Matthew 13:14, 15 and Acts 28:25-27 leads one to the conclusion that Israel, to this day, is suffering penal blindness for rejection of both the prophets of God and the Son of God. The word of the Lord through Hosea was, "I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction they will seek me early" (Hos. 5:15).

During the summer we saw the land of the Book as an open commentary on the Book of God. When our hearts were saddened by things we heard and saw, we meditated on the prophetic significance of the little word "until."

IV. THE SON SHARES THE FATHER'S THRONE *UNTIL*—

Psalm 110:1 R. V.: "Jehovah saith unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool."

This is one of the very few Old Testament instances in which the name "Jehovah" designates the first member of the Trinity. This fact, however, does not invalidate the teaching that the Jehovah of the Old Testament is the Jesus of the New Testament.

This Messianic Psalm contains the second of three references to the Melchizedekian priesthood of Christ. Genesis 14 and Hebrews 5 to 7 contain the first and the last. We cannot refrain from calling

attention to this evidence of the inspired unity of Scripture. These are three consistent references to the same individual, each separated by a millennium. Additional light is shed on Psalm 110:1 by Hebrews 1:3: "When he had by himself purged our sins, (He) sat down on the right hand of the Majesty on high." The Psalm is prophetic, while the passage from Hebrews is retrospective.

The incarnate Son, having accomplished our redemption on the cross, returns to heaven to share His Father's throne *until* the hour is come for Him to return to earth as "King of kings and Lord of lords," to occupy His own earthly Davidic throne (cf. 2 Sam. 7:12-17, confirmed by Lk. 1:30-33).

The enemies of the Son are now having their day. This is Man's Day, and he is going his own way, humanizing God, deifying himself, minimizing sin, and ostracizing Scripture. Paul well describes him in 2 Timothy 3:1-7. Enemies of Christ, His gospel, His church, and His way of life are rampant everywhere. Nations, as well as citizens, are lawless and godless. Many lands in *theory* follow the Russian communistic *practice* of ridding the earth of churches and the heavens of Almighty God. Why does God not do something about it? The answer is bound up in the little word "until" of the Psalm we are discussing.

The Times of the Gentiles

Since, as is shown in Luke 21:24, the "until" of Psalm 110 is related to "the times of the Gentiles," it is important to learn just what period is indicated.

A study of the dream image of Nebuchadnezzar, as recorded in Daniel 2, leads us to the conclusion that the image portrays "the times of the Gentiles" as extending from the head to the toes, or from the Neo-Babylonian kingdom of Nebuchadnezzar to the ten-power Roman kingdom just prior to the establishment of the millennial reign of Christ. Therefore, the "*terminus a quo*," the starting point, of our three "untils" is the old empire of Nebuchadnezzar of the sixth century B.C.; and the *terminus ad quem*, the "end toward which," is the return of Christ to establish the kingdom, which "the God of heaven" shall set up and "which shall never be destroyed" (Dan. 2:44).

A proper understanding and relating of the "days of Scripture" will aid in making more clear the significance of "until."

Man's Day may be used in designation of "the times of the Gentiles," consummating in the Antichrist, who has "the number of a man" (Rev. 13:18).

Christ's Day is the day of our Lord's return for His church. (1 Cor. 1:8; 5:5; Phil. 1:6).

Jehovah's Day or the *Day of the Lord* (1 Thess. 5:1-3) is the day of judgment seen by Joel (ch. 2), Christ (Matt. 24:15-21), and John the revelator (Rev. 4 to 18). It is the last of the seventy "week" years of Daniel 9.

God's Day is the kingdom in manifestation in contradistinction to man's day, which, as we shall shortly see, contains the kingdom in mystery form (Matt. 13).

The Fulness of the Gentiles

This phrase must not be confused with the one discussed above. Whereas the expression, "the times of the Gentiles," refers to Gentile nations, "the fulness of the Gentiles" refers to saints of the true church. In the parable of the "one pearl of great price" (Matt. 13:46), we see the church in the triple darkness of this world, even as the pearl is in the sea, in the sand, and in the oyster. The church is the "one pearl of great price," for which Christ, the Merchantman, paid with His own blood (1 Peter 1:18, 19). The church has been purchased (Matt. 20:28) and has been left in the world to grow (Matt. 16:18), awaiting time of delivery. At the appointed hour, the Lord will step from the Father's throne for a moment and will come down to receive his pearl personally (1 Thess. 4:16, 17). Then will be completed the purpose of God with respect to the calling out of this Gentile age a people for His Son. Then will be "the day of our Lord Jesus Christ" (1 Cor. 1:8); the day of "the fulness of the Gentiles" will be ushered in.

There is another possible interpretation of this phrase, and the two are readily correlated. Genesis 15 records the covenant of the Lord with Abraham and it is written, "And he believed in the Lord; and he counted it to him for righteousness." A sacrifice is made and, while Abraham is in a deep sleep, the Lord speaks prophetically to him a word of surety. "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full" (Gen. 15:13-16).

Please note the words, "the iniquity of the Amorites is not yet full." In other words, they were not yet ripe for judgment, and Israel must abide in Egypt until it was time to pour the wrath of God in the cup of Amorite iniquity. With this in mind, it may be "the fullness of the Gentiles" refers to that time when the Gentile cup of iniquity is filled and the indignation of the Almighty strikes.

Daniel 11:36 refers to the Antichrist and his dominion in these words, "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done." Dan. 8:19 and Rev. 14:10 also refer to the indignation of Jehovah.

In light of the conditions of the world today, concerning which there is no need for enlargement, certainly, we are living in the days when the froth flakes are beginning to roll over the brim of the cup.

The Terminus Ad Quem of "Until"

How long may we expect Jerusalem to be trodden down of the Gentiles? How long may we expect Israel to be in part blinded to spiritual things? The answer to both questions is this: *Until* the Son steps from His Father's throne to assume the gubernatorial reins of this old earth; *until* the heavens open, and the "King of Kings and Lord of Lords," seated on a white charger, "clothed with a vesture dipped in blood," and followed by the redeemed saints, rides to earth in glory and power (Rev. 19:11-16).

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). In this scene, His day of humiliation is past, and now is the day of His exaltation. The full fruition of "until" is at hand and its prophetic significance realized. The clock of God strikes the hour prophesied in Psalm 2: "Yet have I set my King upon my holy hill of Zion" (v. 6). Then the Son will receive the nations for His inheritance and the uttermost parts of the earth for His possession (v. 8, R. V.). Then divine grace will be poured out upon Israel, blindness will be removed, and Israel will accept as their Messiah the One "whom they have pierced" (Zech. 12:10).

"Lo as some ship, outworn and overladen,
  Strains for the harbor where her sails are furled;
Lo as some innocent and eager maiden
  Leans o'er the wistful limit of the world,
So even I, and with a pang more thrilling,
  So even I, and with a hope more sweet,
Yearn for the sign, O Christ! of Thy fulfilling,
  Faint for the flaming of Thine advent feet."

America, Awake or Perish!

By PAUL S. REES, D.D.

Text: *"My people doth not consider."—Isaiah 1:3*

More than three quarters of a century ago Lord Macaulay, writing to a correspondent in the United States, gave a description of what he believed would be the unhappy future of the American Democracy. Visualizing some popular election that would in time be held, he said in part:

"On one side is a statesman preaching patience, respect for vested rights, strict observance of public faith. On the other is a demagogue ranting about the tyranny of capitalists and usurers, and asking why anybody should be permitted to drink champagne and to ride in a carriage, while thousands of honest folks are in want of necessaries. Which of the two candidates is likely to be preferred by a workingman who hears his children cry for more bread? I seriously apprehend that you will in some such season of adversity as I have described, do things which will prevent prosperity from returning; that you will act like people who in a year of scarcity should devour all the seed corn, and thus make the next year a year not of scarcity, but of absolute famine. There will be, I fear, spoliation. The distress will produce fresh spoliation. There is nothing to stop you. Your Constitution is all sail and no anchor.

"As I said before, when a society has entered on this downward progress, either civilization or liberty must perish. Either some Caesar or Napoleon will seize the reins of government with a strong hand, or your Republic will be as fearfully plundered and laid waste by barbarians in the 20th century as the Roman Empire was in the fifth—with this difference, that the Huns and Vandals who ravaged the Roman Empire came from without, and that your Huns and Vandals will have been engendered within your own country by your own institutions."

Macaulay's reasoning may be open to attack, but the fact remains that his prophecy, in the light of current events, is impressive if not startling. Are we verging toward the collapse which this distinguished Englishman said he foresaw as far back as 1857? Europe is obviously approaching the end of an era. What of the United States of America?

A Lesson from History

Our text is taken from the prophecy of Isaiah. The book that bears the name of that noble seer begins with a powerful description of God and the nation in controversy. The nation was Judah, whose king at that time was Uzziah. The times were prosperous. Uzziah was a strong and wise ruler—until near the end of his reign. The people lived in plenty at home and their soldiers fared successfully in extending the borders of the realm.

But from the higher point of view all was not well. As it had done before, and as it has often done since, material prosperity destroyed spiritual vitality. So the prophet of God looked with distress upon a national scene in which physical luxury was combined with moral poverty. Full well did he know that such a combination could not continue always. He saw—what the people and their political leaders should have seen but did not—a day of trouble, a time of disaster and reckoning.

Armed with this vision, Isaiah becomes the mouthpiece of God. Heaven and earth are called upon to witness against a people who have forsaken the path of vital godliness for a rosier road of self-indulgence and formal piety. If we ask what is the divine message that comes through the prophet in this chapter from which our text is lifted, the answer is threefold: First, *God's Complaint Against the Nation;* Second, *God's Correction of the Nation;* and Third, *God's Call to the Nation.*

1. GOD'S COMPLAINT AGAINST THE NATION.

The indictment is summed up in the text itself: "My people doth not consider." Scholars tell us that the Hebrew word for "consider" means more than to "think." It means to "think rightly," to arrive at true conclusions, to exercise accurate judgment. Lack of *insight* is the thought. It is a matter of defective discernment in the realm of values.

Thomas Carlyle is quoted as having said that the devil supremely hates the man who thinks. But perhaps that depends on *how* he thinks. There is a vast amount of what is commonly called thinking that, I fancy, pleases the devil greatly. The Scriptures declare that God hates "vain thoughts." That is really much more to the point. Thinking that is not God-centered may sound very learned and yet be nothing more than verbally dressed up nonsense.

Defective Discernment

The meaning, then, of the divine complaint seems to be this: that Judah's leaders and Judah's citizens *thought* that they knew what they were doing; they were proudly confident that they understood

the times and the situation that confronted them; but, alas, they were blind. Defective discernment misled them.

And this is three ways which the prophet suggests:

1. They missed the lesson of their own HISTORY.

Note the words, "I have nourished and brought up children, and they have rebelled against me" (v.2). Again and again it had been impressed upon the children of Israel that God was their Rock and their Refuge; that it was He who had brought them out of Egypt and had dealt with them in a thousand provinces of love and mercy. But now they have forgotten that the hand of the Almighty had been ever at work in their past. They read—or misread—their own history as if their own cleverness and their own resources had brought them where they were. Unmindful and ungrateful, they had forgotten the God Who had made them great in whatever measure of true greatness had been theirs.

2. They missed the meaning of their PROSPERITY.

That Uzziah's reign had been one of power and plenty there could be no doubt. Philistines were beaten back; Jerusalem's fortifications were strengthened; its water supply was improved; agriculture was encouraged and developed. And what accounted for it?

For light we turn to II Chronicles 26. Take three significant statements out of the narrative:

Verse 5—"As long as he sought the Lord, God made him to prosper."

Verse 15—"For he was marvelously helped, till he was strong."

Verse 16—"But when he was strong, his heart was lifted up to his destruction."

In other words, they had their prosperity in obedience to their covenant. But that covenant was being set aside. They were doing exactly what Moses said he feared they would do:

"Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command you this day . . . And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth . . . And it shall be if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish." (Deuteronomy 8:11, 17, 19).

3. They missed the message of their ADVERSITY.

Turning again to the setting of our text, look at verses 4-7:

"Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters . . . Why should ye be stricken any more? Ye will revolt yet more and more: the whole head is sick and the whole heart faint . . . Your country is desolate, your cities are

burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers."

Mark particularly the force of the question, "Why should ye be stricken any more?" In their cloudy thinking they are apt to say, Why does God do this or permit that? When all the while God is saying, Why will *ye* have it so? You have brought these evil things on your own heads. Don't charge God foolishly!

Is There a Modern Application?

Now what has all this to do with our nation and our day?

We need not insist that any nation today is a "chosen" nation in the sense that Israel was. But we know full well that, according to the Scriptures, God recognizes *nations*, their peoples and their governments. We know He has laid down the principle of truth that "righteousness exalteth a nation, but sin is a reproach to any people."

Have we, in these United States, lived up to *our* history? Have we been true to the profound religious tradition we inherited from the founding fathers of the Republic? When they said, "In the name of God, Amen," they meant it. They respected His Holy Day, revered His Holy Book and gave attendance upon the services of His Holy House. We have too largely desecrated the Day, ignored, if not ridiculed, the Book, and neglected the House.

Did *we*, in these United States, give honor to God when, in the "twenties," our factories were humming, our shops were bee hives, our incomes were reaching an all-time high, and no unemployment problem plagued or perplexed us? You know the answer.

Have *we*, in these United States, given ourselves to national repentance during the years of depression—a depression that all informed minds agree was man-made and not God-made? Again, you know the answer.

What, then, have we done?

Fierce Facts

We have let our churches get emptier and emptier. In spite of increases reported in the memberships of certain denominations, it appears to be the harsh truth that actual church attendance, in proportion to population, reached its peak in 1880. Today on an average Sunday the average American pastor preaches to a house 70% empty. On that same Sunday, according to one of our national magazines, nine out of every ten people in the United States either go to a Catholic Church or go to none at all. No wonder that Roger Babson, in an appeal to laymen, says:

"If church attendance continues to peter out, our missionary societies and all our other church organizations will go over-board. To save the church our laymen must go to church."

What have we done?

We have let our crime costs reach the staggering sum of fifteen billion dollars a year. With all our boasting about saving democracy through education, we have developed a situation so frightful that Warden Lawes, of Sing Sing, declares:

"There is no moral force in the class room. The prisoner boasts of a complete public school record, and in many cases has reached high school and even higher institutions of learning. The failure of our schools and general educational methods is filling our juvenile homes, our reformatories and our prisons."

What have we done?

We have given King Alcohol a Roman Holiday in which to debauch our people, male and female, young and old. If drinking, particularly among women, is not in some way checked, we are on the high road to become one of the most liquor-sodden, liquor-enfeebled nations on which God's sun ever shone.

Liquor, as you know, came back with the New Deal. Travelers Insurance Company, of Hartford, reporting for the first ten months of 1934, stated that there had been a 16% increase in automobile fatalities, a 24% increase in drunken drivers, a 55% increase in drunken and injured pedestrians, a 27% increase in major crimes.

One authority stated more than a year ago that in five years of Repeal the nation's liquor bill had mounted to the astounding total of thirty billions of dollars! It is to be presumed that this was an estimate, but one is hardly ready to dispute it when he reads that, according to the American Business Men's Research Foundation, our citizens in 1938 spent for tax-paid liquor alone the sum of $3,288,481,968.

Says a Southern writer:

"We walk amid scenes of crime and violence and lawlessness as calmly as trained veterans in our army walk among the dead. The fires of patriotism have burned down into ashes, even the embers are dead. Our preachers no longer lift up their voices against the liquor traffic, which is the deadliest and most damnable expression of Satanic destructiveness ever known in our world. We're asleep. Our children and our neighbor's children are smashing their way into hell through these cocktail bars, night clubs, beer saloons and bootlegger joints; and all of us seem quite content that Hell should enlarge itself to receive them."

What have we done?

In most sections of the country we have given the clock of moral progress another backward twist *by legalizing, and otherwise encour-*

aging, a gambling mania that is greater than anything the country has known.

"America," says Courtney R. Cooper, "is on the worst gambling spree in its history." It is estimated that annually about eighty million persons are "dallying with six billion dollars in winnings and losings, of which all but about one billion passes through the hands of the underworld."

What have we done?

We have let the forces of un-Americanism work in our midst without the legislation to control them or the moral and spiritual atmosphere to suffocate them.

I do not pretend to be an authority on the personnel and work of the Dies Committee. It is possible that Mr. Dies himself is by temperament a man who finds it a bit difficult to give a perfectly square deal to those who disagree with him. But let it not be forgotten that on that committee are such men as Mr. Jerry Vorhis, one of the outstanding liberal members of the House of Representatives. Certain groups are raising a great hue and cry to the effect that the Dies Committee is a sort of Fascist clique at whose hands our civil liberties are in danger. I cannot believe it. Upon the contrary I think it is fair to say that, according to the findings of the committee, there are "dangerously large numbers of individuals and aggregations of individuals in the United States who, back of all sorts of fronts, are deliberately using the privileges and the institutions of America in such a way as to weaken American democracy."

Stanley High calls these groups "termite" organizations, and he asserts that their number is not less than three hundred. That many of them are potential "fifth column" forces there can be not the shadow of a doubt.

Boring From Within

For example, it is as plain as a pike staff that the Communists have been boring from within by means of propaganda they are able to circulate in certain youth organizations. I cannot vouch for the figures but they are given as they appeared in a reputable religious magazine: within a radius of 50 miles of Boston not less than 32 so-called "Soviet Sunday Schools" are at work. One such school in Pittsburgh enrolls 700 members. Here, of course, the youngsters are taught to hate Christ and adore Lenin. They are taught, among other things, a blasphemous parody on the hymn "The Light of the World Is Jesus:"

"The whole world at last is beginning to see
That the blight of the world is Jesus;
Like sunshine at noonday, free thought has shown me
That the blight of the world is Jesus.

Chorus

"Keep off the blight, or the blighted you'll be,
Blighted for life by credulity;
Once I was blind, but now I can see
That the blight of the world is Jesus."

All of this has an exceedingly grave religious meaning. For years, during the great immigration period of our history, America was called the world's "melting pot." To an amazing degree these diverse groups and nationalities *were* assimilated so long as the spiritual forces of the nation were vitally at work. But a "melting pot" does its work only where there is heat. Put it down in bold letters: the banking of our spiritual fires is a prime reason why social and economic *integration* has been arrested and *disintegration* now threatens.

In 1934 Dr. Glenn Frank, one time editor of Century Magazine and formerly president of the University of Wisconsin, wrote a book entitled "America's Hour of Decision." I cite only the chapter titles as suggestive of the peril in which the author saw the nation of his love:

"Democracy Flouted"
"Freedom Invaded"
"Science Betrayed"
"Education Hamstrung"
"Religion Exiled"
"Nationalism Amuck"
"The Alternative to Revolution"

Tragically enough, the ills of 1934 have not been cured!

Is the situation then hopeless? Not altogether. Let us return to our lesson.

II. GOD CORRECTS THE NATION.

1. He corrects their *spiritual dullness*: "*Hear* the word of the Lord . . . Give ear unto the law of our God." (v. 10).

The leaders, including such as King Ahaz, were listening, but they were listening to the wrong voices. They were listening to the thunderous tread of approaching armies. They were listening to politicians who were busy trying to patch up treaties and alliances in order to keep the country from disaster. But they were *not* listening to God. Hence the necessity of correction—for us, as well as for them.

2. He corrects their *ceremonial emptiness*:

"To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of arms, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats . . . Bring no more vain oblations; incense is an abomination unto me . . . Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them." (vs. 11-14).

"I am full," says God! It is startling speech on the lips of deity. If he were speaking in the language of our day, He would say "I am 'fed up' on your pious phrases and your lifeless creeds and your empty worship and your formal church-going. I want sincerity, not respectability; I want obedience, not obeisance; I want faith, not form; I want conscience, not conventionality; I want reality, not ritual!"

3. He corrects their *moral uncleanness*: "Your hands are full of blood." (v. 15). The weak and helpless were being oppressed. The orphan was being wronged. The widow was being neglected. Therefore repentance was required.

If some one points out that the New Deal has sponsored some worthy humanitarian legislation, I will not dispute it; but I insist that there is singular moral blindness about a leadership that supports old age pensions and unemployment insurance with one hand and the abominably anti-social and anti-Christian liquor traffic on the other hand. Repentance is required of us—from the White House to the farm house, from the mansion to the hut!

III. GOD CALLS TO THE NATION.

1. The *Plea*: vs. 16-18.

Here is the heart of it: "Come now, and let us reason together!" We have used these words to emphasize the reasonableness of religion. The point of religion's reasonableness may be ever so well taken, but such is not the real meaning of the passage. A more accurate rendering reads, "Come now, and let us bring our dispute to an end." It is the divine call to action in terms of repentance and surrender to His will. Cease your stubbornness. Humble yourself in your pride. Give over your rebellious will. Cast yourself on the mercy of the Eternal. Such is the plea.

2. The *Promise*: vs. 18, 19.

It is a thrilling word, all athrob with the love of the Heavenly Father: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

"Plato! Plato!" cried Socrates, "perhaps God can forgive deliberate sin, but I do not see how!" Plato would have spoken differently if only he had known the revelation of God in Jesus Christ. The

Cross of Christ is God's way of saying that the world of law is also a world of grace; that sin is a hideous reality but that it need not be a hopeless finality; that forgiveness with the righteous God is no cheap and easy concession to man's weakness but a costly gift to man in his wickedness, by which gift he is given a new standing before God, a new respect for himself and a new set of motives for living.

Mark it well: if there is any hope for men and nations, it is in the Cross of Christ; it is in the experienced fact of God's pardoning and renewing mercy!

3. The *Penalty*: v. 20.

"But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

Call the roll of the great nations of the past—Assyria, Babylonia, Medo - Persia, Rome! What became of them? "Devoured!" And devoured for the want of those values that may be summed up in the phrase "the fear of God." You may say, "They were pagan nations." Pagan they were, but their selfishness, cruelty and lust became their undoing. Thrice-blameworthy are *we*, with our Christian heritage, if we let the present paganizing tendencies in the United States go unchecked until they prove *our* undoing.

A Remarkable Editorial

Last April, "The United States News," whose distinguished editor is Mr. David Lawrence, devoted two full pages to an editoral entitled "Our Greatest Need." The article opened with the following quotation from President Roosevelt:

"No greater thing could come to our land today than a revival of the spirit of religion—a revival that would sweep through the homes of the nation and stir the hearts of men and women of all faiths to a reassertion of their belief in God and their dedication to His will for themselves and for their world. I doubt if there is any problem—social, political or economic—that would not melt away before the fire of such a spiritual awakening."

With the citing of that quotation Mr. Lawrence raises a most timely and most urgent question. He says that the average bystander, when he hears such fine-sounding sentiments, is bound to ask: "Why with so many champions of this view are there so few in America ready to practice the preachment?" Whereupon our editor does a brave thing in a fine way. He frankly says the trouble is that we—from the President down—are not willing to pay the price of letting such a revival begin *in our own lives.* Here are his words:

"Theoretically the President is right. A spiritual revival would awaken America and purify her whole national life. It is not, however, to be attained by mere expression of purpose. It requires ac-

tion throughout our waking hours. SOMETHING FAR MORE IMPORTANT MUST COME FIRST BEFORE THE SPIRITUAL FORCES OF AMERICA CAN OR WILL BE MOBILIZED—THE SPIRITUAL CHANGE WITHIN INDIVIDUALS. *Not until the eagerness to serve God is stronger than the eagerness to serve ourselves, not until we are ready to make sacrifices of time and money and power and pride for the sake of others who need our help and our guidance will we begin to understand the elemental transformation which is prerequisite to the spiritual rebirth of a nation . . .*

"Men are willing to applaud the idea of restoring religion to its rightful place in the life of a community and a nation, and yet are unwilling to admit that only by individual regeneration—meaning one's self as well as the other fellow—can there be an understanding of what must come first before a city, a nation or the world catches anew the spirit of religion."

America, Awake or Perish!

The Conflict of The Ages

By WILBUR M. SMITH
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At the very threshold of the history of our race, according to the Word of God, a creature appears, in the form of a serpent, who reveals himself to be the archenemy of God and of man. Concerning him and the human race that should follow, God Himself announced a perpetual antagonism: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15). This creature is known throughout the Bible, and throughout world literature, as the Devil, or Satan. His very titles indicate his incessantly vicious hatred of God, and of man made in God's image. The word Satan itself, a Hebrew word, meaning adversary, is derived from a verb meaning *to lie in wait.* The Greek form *diabolos*, means also *adversary*, or *accuser.* Jesus actually identified the Devil, in His great parable of the sower, as "the enemy" (Matt. 13:39). Again and again in the scriptures he is called a liar, a deceiver, a lawless one, one going about seeking whom he may devour. This antagonism between Satan and God, unceasingly carried on, results in what may be truly called, and has often been called by students of the Word of God, THE CONFLICT OF THE AGES.

I would like this morning to speak of some of the most important ways in which Satan has attempted, and continues to attempt, to thwart the purposes of God, to bring to nought His vast work, and to prevent the ultimate accomplishment of the designs that have been eternally determined by the Father and the Son.

The first purpose of Satan, at least on earth, in relationship to the human race, was, I believe, the spoiling of God's creation, especially the masterpiece of God's creative work, man himself, whom God honored by making in His own image. We need not here go into the details regarding the steps by which our first parents were led into sin, it is sufficient to recognize that they were tempted by the archenemy of God, and in the hour of this temptation, they fell. Satan's hatred of God is shown here by his attempting to instill doubt regarding God's clear commands in the heart of Eve, by denying the truthfulness of what God had said, by deceiving our first parents regarding the goodness and holiness of God, and regarding the con-

sequences that would follow from doing what he, Satan, undertook to persuade them to do. Our Lord speaks of Satan as "the prince of this world" (John 14:30); the Apostle Paul calls him "the god of this age" (II Cor. 4:4). It may be that Satan felt that man, made in God's image, placed on earth to obey God, was an intruder in his domain. How Satan became the prince of this world, it is not our purpose here to inquire. Anyway, he was successful in his subtle approach to Eve. Both she and Adam deliberately disobeyed God. The consequences were disastrous. The first word we have recorded that man spoke to God was a lie. Following this Adam practically blamed the whole disaster upon God Himself, and spoke as though the woman had become a curse in his life. The woman bears the curse of sorrow in childbirth. The man bears the curse of having to till the ground, which is now producing thorns and thistles, by the sweat of his brow. Both became immediately conscious of shame, both at once lost the sweetness of communion with God, and knew God now as one to be feared and fled from. The very bent of their life, by this dreadful act, was now away from God, instead of toward God. Finally, they are driven from the garden of Eden, from all the beauty, the loveliness, and the abundance of God's glorious provision, where peace and joy and communion had prevailed, all now lost through Satan's dreadful act. Since then, man has been a fallen creature. Dreadfully so!

Theology or no theology, dogma or no dogma, creed or no creed, the history of every age, and every nation, testifies to the dreadful fact that man, apart from God, is a beast, a fallen creature, one whose heart is ever homesick for the paradise which his first parents forfeited, and which by his own efforts he seems so pitifully incapable of recovering again. In this first opposition to God, as far as the human race is concerned, Satan was tragically successful.

God's relationship to man, however, does not close with man's turning from God and falling into sin. Were righteousness alone operating here, our first parents would have been immediately destroyed, for the penalty of all sin is death. But grace enters, and God now undertakes that vast and glorious work, by His grace alone, whereby He will save man from the power and the pollution of sin, a long process at a terrific cost, the most wonderful, single force operating in the human race for the last six thousand years. If, then, we find at once, and all through the scriptures, the unceasing activity of God working to redeem men, we may expect to find, simultaneously, the constant opposition of Satan to all those plans of God whereby He undertakes to bring to pass this salvation of which He is the Author, and in which alone man has hope. It has come to me during the last few days that this opposition of Satan is in four

stages: two of them are entirely past; the third began centuries ago, and continues down through our present time; the fourth is, for the most part, still in the future. The first is confined to the Old Testament; the second conflict appears fundamentally in the four Gospels; the third is revealed in the Book of Acts and the Epistles, and throughout Church history; the fourth will be found in the book of Revelation, primarily, supplemented by parallel revelations in the book of Daniel.

If God undertakes to save men by a Saviour, and that is what the scriptures surely reveal, then it will not be denied that this Saviour, who is to be born of a woman, must come through circumstances which are also divinely purposed and brought about. In other words, the coming of a Saviour for man's deliverance was not left to accident. God did not decide to wait until some pure and holy character, free from sin, should *perchance* appear in human history. The Saviour whom God is to provide, the Word of God reveals, is a person both human and divine, called the very Son of God, and is said to be both born of a virgin and descended from above. Now the Old Testament is exceedingly clear in this that the Saviour was to be of the line of Abraham, of the tribe of Judah, of the royal house of David. In other words, He was to be an Israelite. All of the Old Testament is fundamentally occupied with the history of the people of Israel, and from the very origin of this race down to the advent of the Messiah Himself, we discover an unrelenting antagonism toward these people, a mysterious, ever present opposition, satanically inspired, which more than once almost succeeds in destroying that line through which the Messiah must be born. We say this with great reverence, and yet with full scriptural warrant, that if the line of David had become extinct, and the people of Israel had been annihilated, the original plan of God to bring a Saviour to men, through the line of Abraham, Isaac, Jacob, Judah, and David, would have had to be abandoned, and for God to abandon His plan would have been an awful confession of the superiority of Satan. Unthinkable!

I think we will discover that Satan attempted in three different ways to destroy the Israelitish people. In the first place, he attempted to annihilate her as a race. This began soon after Abraham was called, when Satan tempted Abraham twice to lie concerning his wife, calling her, amidst alien pagan people, his sister, and thus throwing himself into such a situation that had there not been a divine intervention on both occasions, he himself would have been slain. After the family of Jacob had been in Egypt for some generations, a terrible oppression of the Israelites began (Ex. 1:10-16), forcing them to toil in the dreadful brick kilns of Egypt, laboring beyond the strength of men, and even threatened with extinction by an edict issued by

Pharaoh that all the male children, born to the Israelites, should be destroyed. Miracle of miracles that Israel ever lived through such days as that. Hundreds of years later we find that all the male children of the royal line of David were, in dreadful days of rebellion and bloodshed, mercilessly murdered, *all but one,* the little babe, Joash, (II Chron. 21:4, 16, 17; also 22:10-12; also 23:1-11. In other words, the whole Messianic line once was held by a threat as thin as the life of a tiny babe, but that babe lived to sit upon the throne of David, and the Messianic line, now hundreds of years old, was thus again miraculously preserved.

Satan failing in his attempt to destroy the Israelitish people, as a race, undertook, sometimes simultaneously with the purpose we have just been speaking of, to so lead Israel into idolatry that her own faith in God should be eclipsed, and she should no longer be a testimony to Jehovah before the nations, nor the vessel through which the Scriptures should come and the Messiah would be born. We read again and again in the historical books of the Old Testament of God's terrible denunciations of His people Israel because of their going after false gods, of their worship of the deities introduced by contact with the pagan nations that surrounded them, and I suppose we are so accustomed to read of these judgments of God, and ourselves are so unacquainted with the curse of idolatry, that we are hardly aware of the terribleness of the conditions which God so continually denounces. This whole situation was most vividly brought to my attention, three years ago, by Dr. Glueck, the Director of the American School of Oriental Research in Jerusalem, who told me that in all of his excavation work in Palestine, whenever he had (in digging through the mound of any city) come upon the level which belonged to the kingdom age of Israel, he invariably discovered figures and figurines of pagan deities in *nine out of ten houses* in every city exposed down to the kingdom age level. What an awful condition, and how nearly successful was Satan in utterly extinguishing true faith in a holy God, among the children of Abraham.

Finally, did not Satan attempt to pollute the whole Israelitish people by leading them into intermarriage with the nations round about them? This became so prevalent that in the later days of Israel's history it was difficult for many men of the priestly order to prove their true Israelitish descent. I personally believe that even now this is one way in which Satan continues to try to spoil the unity of the Hebrew people, by leading them into intermarriage with other races in such a way that a true Hebrew people (if Satan had his way) would not be available at the end of this age for the establishment of a Messianic kingdom on earth. Well, he has definitely failed in this for four thousand years.

The New Testament opens with the birth of Christ, born in Palestine, born of the royal line of David, born of a pure Hebrew maiden, born according to all the prophecies of the Old Testament. Satan's plans to prevent the birth of such a divinely announced Saviour have failed. He now turns his attention from Israel as a nation to Israel's Messiah, the Redeemer of the world. And, by one means or another, he attempts to prevent Christ from coming into manhood, and then from accomplishing that work on earth which Satan well knew should it be achieved would be the doom of his own foul and wicked schemes. At the very beginning of our Lord's life on earth, Satan inspired Herod to issue an order commanding that all the babes in Bethlehem, from three years old and under, born near the time when he had heard of the birth of Jesus, should be slain, an edict ruthlessly carried out, but one which failed to accomplish its purpose, because of the warning of an angel that prompted Joseph to take the holy family to Egypt (Matt. 1:18-25; 2:1-16). There were other attempts made upon the life of Jesus, from time to time during His earthly sojourn, which need not keep us long. You will recall that when He first visited Nazareth, so infuriated were those who heard Him speak in the synagogue, that they "rose up, and thrust him out of the city, and led him unto the brow of the hill whereupon their city was built, that they might cast him down headlong" (Luke 4:29). Later in His ministery, at the end of a long discourse regarding Abraham, the children of Abraham, the Devil, and Himself, we are told they "then took up stones to cast at him" (John 8:59). I have often wondered if perhaps Christ's fearless exposure of Satan on this occasion so infuriated Satan that he then and there determined to make an end of this person, but failed. Before coming to the end of our Lord's life, we must, of course, recognize that Satan attempted in other ways to bring to nought the divine purpose of God to save men, through His Son. In the wilderness Satan told Christ that if He would just bow down and worship him, he would give Him all the kingdoms of the world. The whole purpose of Satan on this occasion was to lead Christ out of the will of God for Him. Had Jesus, during any one of these three wilderness temptations, departed from God's plan and in any way disobeyed God, and, most of all, if for only a fraction of a second, bowed one knee to this awful creature in an act of adoration, sin would have become part of Jesus' life. He would have been, thereby, rendered incapable of achieving the redemption for which He came, forfeiting His righteousness, and bringing Him into a state of unrighteousness by which He, like all of us, would have needed a Saviour and a Deliverer.

We come now into the sacred precincts of our Lord's holy death. So many of the events of the last hours of our Lord are so fathom-

less in their meaning, so profound, involving so many mysteries, that we must not be dogmatic in insisting that our own personal interpretation of some of the details is the only interpretation possible. So here let me only suggest what is in my own mind, with the hope that nothing that I say will be found contrary to the true meaning of the Word of God, or at all unacceptable by those who love the Lord Jesus. We read in the gospel narrative that, just before the Last Supper on Thursday night of Passion Week, Satan actually entered into Judas Iscariot (John 13:27). Certainly Judas had long before this been under the power of the Evil One, but now in a special way, he is utterly possessed by Satan. For what purpose? Well, we would say for the betrayal of the Lord. This, however, brings up a difficult question. *Why* did Satan want Judas, or anybody else, to betray Jesus, and thus place Him in the hands of Jewish authorities who were determined to put Him to death? Must we not almost be forced to believe that Satan wanted Christ to be put to death, and he used Judas, among others, for bringing this about? This is Satan's last attempt, then, to destroy Jesus. The question, of course, is immediately raised by some, "Was not this God's own purpose that Jesus should die on the cross, and is it possible that Satan would cooperate with God in this?" Do you not think that, recognizing that Satan is certainly not omniscient, perhaps Satan, during Holy Week, up to this night, was not aware of the fact that by this kind of a death, the death of a criminal, a sacrifice would be offered to God by His holy Son, whereby our redemption would be purchased? On the next day we find a vast mob around the cross, wickedly shouting at the Lord Jesus, and telling Him that if He would come down from the cross they would believe Him (Matt. 27:42, 43). I think, myself, that sometime between Thursday night and Friday noon, Satan became aware of the fact that what he had done was exactly what the purpose of God had all the time intended should be done, and that he had actually, by his own possession of the characters who brought about the death of Jesus, made the redemption of men possible. Suddenly aware of this, may he not now, through these wicked men, also his servants, have attempted to persuade the Lord to come down from the cross, in reply to their taunts and sneers, for had this happened, then again our redemption would not have been accomplished? Perhaps the mysterious passage in Col. 2:15 has reference to this great battle. On the cross "he disarmed the principalities and the powers (which fought against him), and put them to open shame, leading them captive in the triumph of Christ." (Translation of Conybeare.) I do not know if there was any Satanic work in the sealing of the tomb and the setting of the Roman guard. I leave the subject alone. One thing we do know. When our Lord cried out on the cross "It is

finished," Satan knew that two thousand years of incessant antagonism to God's program to redeem men had thus far come to nothing. The redemption had been provided. The Saviour had accomplished His work.

Failing in his attempt to destroy Israel, so that the Messiah could not be born; failing now in his attempt to prevent the Messiah from offering Himself as a sacrifice to God for our sins, thereby making it possible for God to save us, Satan turns his attack upon another, an altogether different, object. If salvation has been provided, and Christ is in glory (out of reach of the Devil, of course), how can Satan even now destroy God's purpose to redeem men? Well, how is the message of redemption to be brought to a lost world? It is to be preached to them through witnesses, through those who have been redeemed, through the disciples of Christ, and these together form what is known as the Church, composed of all believers on the face of the earth at any one given time. May I say here, that I think these days we are in danger of too flippant an attitude toward the Church, almost coming to believe that God is through with the Church. Well, many denominations have departed from the truth, and many in the Church are certainly the enemies of the cross, but still there is only one divine institution on earth, and that is the Church of the living God. The work that is being done for God in preaching the gospel is still being done by those who are members of Christ's body, the Church! We are not now talking about specific denominations, but let us be careful in how we speak of that which Christ loves, His Church. Open the book of Acts and you will be amazed how again and again and again the *persecution of the Church* is spoken of. The fourth chapter opens with the priests, the captain of the temple, and the Sadducees, angry at the disciples for preaching Jesus and the Resurrection, laying hands on them, and putting them in prison, and bringing them the next day before the Sanhedrin, the rulers of Israel, those to whom the Law had been committed, and ultimately forbidding them to preach in the name of Jesus. In the fifth chapter, after a manifestation of miraculous power among the followers of Jesus, the apostles were again seized by Jewish authorities, and were miraculously delivered by an angel opening the prison doors. In the next chapter, we have the arrest of Stephen, followed by his martyrdom. Chapter eight opens with the statement "that there was a great persecution against the church which was at Jerusalem . . . and Saul made havoc of the church entering into every house and hailing men and women, committed them to prison." In chapter twelve, still in Jerusalem, we read that James, the brother of John, had been killed and that Peter had been put in prison with the evident idea that he next would lose his head. The opposition of the Jews in Jerusalem

was multiplied throughout the Mediterranean world, and the Apostle Paul, once the great leader of persecution against the Church, now becomes the hated object of an ever-increasingly intense persecution of the same believers. He was opposed and hounded by these Jews in Antioch in Pisidia (Acts 13:44, 45), and in Iconium (14:1-5); he was stoned at Lystra (14:19); he was beaten in Philippi (16:22-24), though here by pagans and not by Jews, he had to flee from Thessalonica (17:5-10) and from Berea (17:14). It was the Jews who brought about his seizure in the Temple in Jerusalem (21:27), which led ultimately to Rome and to martyrdom. It is true that, with the destruction of Jerusalem in 70 A.D., the power of the Jews to work much havoc in the Christian Churches was, of course, destroyed, but when the Jews left off persecuting the disciples, the Roman government took it up with a harshness and a determination which the Jews themselves had never been able to exercise. Indeed, it is said that wood actually became scarce in many parts of the Roman Empire because there were so many thousand of crosses made for the crucifixion of the followers of our Lord. Within three hundred years after the gospel came to Rome, literally thousands of Christians had lived and were buried in the catacombs of the Imperial City. How many were put to death in the Colosseum, torn by beasts, or slain by gladiators, no one knows. But persecution failed. It has broken out again and again, and a glorious company of faithful servants of Christ have spotted every land where the gospel has been preached, with their blood shed because of Satanic hatred of God's Son. But the Church lives on!

Persecution, however, is not the only way in which Satan has attempted to destroy the power of the Church in proclaiming the gospel of Christ. Even in the city of Corinth, within the first generation of Christians, brought out of the darkness of paganism, Paul had to speak with severe condemnation of the divisions that had arisen (1 Cor. 3:1-4; 11:18, 19). I do not want to be misunderstood today, and I want it clearly remembered that the one who is speaking to you has himself been through many deep waters because of his faithfulness to the gospel and his stand regarding liberty in the church in the denomination of which he happens to be a member. I am not speaking as a coward, and I certainly am not saying that an ecclesiastical organization should be supported in spite of anything it does. Not at all! But, beloved, I think there is a great danger in the Church in this constant splitting, splitting, splitting, especially among orthodox believers, so that we have a little group here and a little group there, and the power and efficiency of a great multitude of believers bound together for one great, glorious purpose, is so tragically lessened. It is one thing for a person to leave a group of people where the gospel is repudiated, but it is an altogether different

matter for one group of people, sound in the great fundamentals of the faith, to bitterly separate from an original group which is just as sound as they are. I could mention names, but it is not necessary. Satan has worked havoc in our midst indeed.

A third way in which Satan hinders the Church in its work is by corrupting it morally. We speak about the "purity" of the apostolic days, and glorious days they were, but the Church had not long been founded before two members of it, Ananias and Sapphira, deliberately lied in regard to their contributions, and so grievous was the sin that God struck them dead, that the Church might know how wicked such falsehood was in a body which should have been marked by true holiness. In the Church at Corinth (1 Cor. 1:5:1; 11:21), unspeakable immoralities sometimes broke out, and men even came to the Lord's table drunk. My what a different story it would be if historians could always say of the Church in every land, and in every age, here is a holy body of people. How dark the corruptions which have marked the Church! Think of the inquisition, in the name of the Church, the burning of witches in the name of the Church, the gross licentiousness of the Vatican in preceding centuries, the treachery and falsehoods of the Jesuits, which every one recognizes. Oh, the tragedy that many ministers have brought shame to the gospel, and have made the Gentiles blaspheme God because of their immoralities. Indeed, what can any one Church possibly do in preaching salvation through Jesus Christ, when it is itself filled with worldliness. I can still remember, as though it were yesterday, walking out one early Lord's Day morning from my home, and passing a church belonging to a great historic denomination, seeing a sign on the front lawn, "Fashion Show, Sunday afternoon, July——." I recall when Pope Pius XI died two years ago, I happened to drive by an aristocratic Catholic Church in our city on the Lord's Day, finding it draped in purple, but out in front of the church, raised on a dais, was a brand new car of a famous make, and a great sign in front of it, telling all who passed by that this would be raffled off at a bazaar within two or three days. Thus the Church loses its testimony by these insidious diseases.

Ah, but there is another way which Satan has of getting hold of the Church, and that is by placing in its pulpits men paid by the Church, robed in clerical garments, called by ecclesiastical terms, sitting in Church councils, who do not believe in the Gospel, nor that the Christ of the New Testament is the only begotten Son of God. I am not criticizing, but I must say that sometimes I am simply heartbroken to come in contact with fellow-ministers of the Gospel who frankly tell me that they do not believe in blood atonement, that they have long ago given up preaching the Gospel that Wesley, and White-

field, and Spurgeon, and Moody preached, and that they are now devoting their sermons to economic and international themes. My dear people, no soul will ever be saved, ever, ever, by the preaching heard in any church where unbelief prevails, for how can a person be saved by the Gospel, when from year to year, the Gospel in a church is never proclaimed? Satan is perfectly willing for church buildings to be beautiful, for ministers to be brilliant orators, for crowds to come, for social work to be engaged in, for civic righteousness to be proclaimed, if only he can succeed in preventing those who stand in the pulpits from preaching the only Gospel that will save people from the power of sin.

We turn for a moment, before coming to our last point, to one other aspect of Satanic opposition to God, found not so much in the Church, as among unregenerated men in the world. The Apostle Paul tells us that Satan has blinded the minds of men that they might not believe the Gospel. This is his great victory today. He is the arch-deceiver, he is the father of lies. He denies the truth. He sends false prophets, and false teachers, and false Christs, and seducing spirits, into the world. Paul, in his first letter to Timothy (4:1), says that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons. In his second epistle to Timothy, he says that men will not endure sound doctrine, but will actually turn away their ears from the truth. Think of whole nations, like Russia and Germany today, determined to blot out every vestige of Christian truth. I have been reading these last few days one of the most amazing volumes I have had in my hand for a long time, namely, *The Revolution of Nihilism*, by Hermann Rauschnig, once the President of the Danzig Senate, a former friend of Hitler and a great power in the early days of the Third Reich, now a relentless critic of the whole Nazi programme. I want to quote to you just one statement from Rauschnig, who is himself, I believe, a Christian. "The purpose of National Socialism is actually the deliberate and systematic destruction of the social classes that have made history, together with the last vestiges of their established order. The purpose of the National Socialist fight against Christianity is the total destruction of the last and most deep rooted support of the forces of conservatism." This vast movement organized against Christianity is not only manifest in these powerful nations now in revolt against God, but can be seen also in the writings of many of our world leaders. I honestly believe that outstanding haters of supernaturalism, who express themselves with the greatest bitterness in their antagonism toward Christianity, and are vicious in the denial of the fact of God, such as Bertrand Russell, H. G. Wells, John Dewey, Julian Huxley, and others who have such a vast following, are Satanically indwelt,

or at least demon-possessed, and they have surely succeeded in blinding the eyes of millions of men, so that today these men positively will not believe the Gospel when they hear it. Think of the thousands of college professors today who are teaching in such a way that, when young people graduate from their courses, they have lost every vestige of faith in Christian truth they ever had and are so confirmed in their antagonistic position that the chances are, unless an absolute miracle happens, that they will never come to a saving knowledge of the Lord Jesus Christ. I remember once hearing a missionary ask Dr. Samuel Zwemer, (who is here in our audience this morning), one of the greatest missionaries of our generation, how he accounted for the fact that Mohammedanism was making more converts every year in Africa than all the Christian churches in Africa combined were receiving, and why the Gospel, being true, and filled with love and hope, did not immediately conquer wherever it was preached, instead of meeting with such stony opposition. Dr. Zwemer said that the answer to these two questions could be expressed perfectly in one word, and that word, said Dr. Zwemer, is *Satan.*

We come now to what we might speak of as the final attempt of Satan to thwart the program of God to save men and establish righteousness on earth. This is still in the future, for the most part. Do we not see, both in the prophetic scriptures and in history, as it is now developing, a Satanic attempt to prevent God from establishing His Messianic kingdom on earth? I think, myself, that there are at least three ways in which Satan is working to prevent this final accomplishment of God's eternal and unchangeable program. First, he is working for the destruction of the Jewish people, and all Anti-Semitic movements are but the preparation for one vast Satanic attempt to crush out, by torture and starvation and death the very people who have given to the world a true monotheism, the Holy Scriptures, and the Lord Jesus Christ, so that they will not be on earth for the fulfillment of prophecy concerning the final restoration of their nation. Secondly, is it not true that Satan is attempting *economically* to prevent the setting up of the Kingdom of God on earth? You cannot deny the fact that the great military powers of the world today, the great dictators of the earth, are deliberately set against God, especially Russia and Germany, and should Germany win this war, she will have the control of all European economic life, as Japan seems to be acquiring the complete control of economic enterprise in the Far East (also nationally speaking, a godless nation). Even if Germany does not win this war, we begin to see the possibility of a world economic boycott in the power of a person who is deliberately anti-Christian, and will ultimately be Anti-Christ himself. In the third place, the great military powers of the world, in their opposition to

the Church manifest their intention of destroying either the people of God, or the allegiance of those people to the Church of Christ. This will ultimately climax in the Battle of Armageddon, when Satan will lead out the millions of those who have taken allegiance to his diabolical reign in one final attempt to wrest from the very Son of God Himself that sovereign power which, thanks be to God, He will never be forced to give up. He, our blessed Lord, *must* reign, until He hath put all things under His feet.

Beloved on whose side do you stand today? Are you with Christ or against Him? If against Him, you are with Satan. God forbid. On the side of Christ is redemption: on the side of Satan is slavery. On the side of Christ is joy and peace: on the side of Satan is despair, and everlasting restlessness. On the side of Satan, my dear young people, is inevitable defeat and doom. On the side of Christ, however, dark any hour may seem to be, is victory, eternal victory, everlasting righteousness, a kingdom that will endure forever. We must recognize the antagonisms of Satan, his subtle devices, such victories as he has achieved, the terrible grip which he has on the hearts of men today, the ultimate power he will be able to exercise through the beast coming up out of the earth, and the beast coming up out of the sea, but the end is doom for him, and victory for the One whom he has always contended against. The day will come when the clouds will part, and there will descend from the sky above, with omnipotent power and unspeakable glory, the Son of Man, with a sword in His mouth, seated on a white horse, with a girdle on which is written, "King of Kings and Lord of Lords," against whom no power can stand, before whom every enemy will fall, and He shall come to the throne that is rightfully His, and before Him every knee shall bow and every tongue confess that He is Lord, to the glory of God the Father.

Lessons from the Book of Joshua

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The book of Joshua is the story of a military campaign led by a man whose name was Joshua. But it is more than the mere recitation of historical facts in connection with the conquest of Canaan by this leader appointed by God. We are told in the New Testament that these things happened and are recorded in the Old Testament for our exhortation and learning.

Some time ago I was preaching in the First Presbyterian Church of St. Albans, West Virginia, from this book of Joshua. At the close of the service a doctor came up to me and thanked me for the message, and said, "I think I'll have to begin reading the Old Testament." I was about to laugh, thinking he was joking, when I saw the seriousness of his face and of the remark. Then he added, "I had an idea that it was my business to read the New Testament and that the Old Testament had to do merely with things that were not worth my time. What you said this morning is very very interesting, and I think I'll have to begin reading in the Old Testament." I looked at him again, thinking that he was joking, but saw that, indeed, he was very serious about the matter.

Since that time I've often wondered how many more persons there are like him, who have an idea that because the word "old" is attached to one of the Testaments it suggests something out of date, something ancient, something that is not fresh and has no practical value for us today. This is not true. If there are problems and perplexities besetting us today, then for the encouragement of our faith let us study the Old Testament to see how God dealt with men in other days.

The book of Joshua occupies somewhat the position in the Old Testament that the book of Acts does in the New. The book of Joshua follows the Pentateuch, the first five books of Moses, and is an account of a military campaign led by Joshua in which those under his command came to victory and the possession of the land. In the New Testament we find, following the four Gospels, the book of Acts gives us an account of the leadership of the Holy Spirit under whose ministry the Church went forth to conquer men and women for the kingdom of God.

There has always existed a parallel between Joshua in the Old Testament and the book of Ephesians in the New. In Joshua there were enemies to subdue, there was land to be possessed, there were victories to be won. In the book of Ephesians we have the parallel in spiritual victories to be won, spiritual blessings to be possessed, spiritual hosts of wickedness in the heavens constituting the warfare of the saints.

It is not my purpose this morning to follow these comparisons, but I leave them for your further study. Rather, I intend to bring some practical lessons from this book of Joshua for our own help and instruction.

1. THE FAITHFULNESS OF GOD

The first lesson which I find in the book of Joshua is "The Faithfulness of God." Indeed, the entire book might be called "The Faithfulness of God, Declared and Demonstrated." God spoke to Joshua and said, "Moses, my servant, is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. I will be with thee."

Joshua didn't have any better sense than to believe God. And by trusting not in his own genius, for he made many mistakes, but in the faithfulness of God, victory came about. You will find this faithfulness of God spoken of on almost every page of the book, but I call your attention to Joshua 11:23: "So Joshua took the whole land." I like that. Joshua wasn't a fifty per cent man or a seventy-five per cent man. He took the whole land. Joshua might have said, "Well, Lord, I've already done a better job than Moses did. Now let some of the younger fellows take hold." No, he took the whole land, because he trusted in God's faithfulness and God's word.

I once talked with a minister who told me that the Sunday night before he had had more people at his church, which was the Presbyterian, than the Methodist had had. When I asked him how he knew, he replied that he had counted the automobiles and found that there were three more cars in front of his church than in front of the Methodist church, so he surmised that he had a larger congregation than the other minister. Now did he know that together they did not have as many as God expected them to have? We're so apt to compare ourselves with other people. Joshua did not compare himself with Moses or successful men who had gone before him. He believed God and took the whole land.

Turn to the twenty-first chapter and read with me verses 44 and 45: "And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their

hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass." I have put a ring around the "all" in my Bible. The Lord gave them rest according to *all* that He sware unto their fathers. Not a man of *all* their enemies stood before them. The Lord delivered *all* their enemies into their hand. There failed not ought of *any* good thing. *All* came to pass.

Andrew Murray used to say, "The God of the future is greater than the God of the past." That doesn't mean that God changes, for He is the same yesterday, today, and forever, but it does mean that as His presence assured victory for those in the past, we may count upon His faithfulness in the future.

We are rather inconsistent sometimes. We teach our boys and girls in Sunday School of the great God who led Abraham, Isaac, and Jacob; who delivered the children of Israel through the Red Sea; who rescued Jonah from the belly of the great fish; who delivered Daniel from the lions' den. And we extol the exploits of Jehovah until the eyes of our Sunday School pupils fairly pop out of their heads. But after Sunday School the pastor calls the official board together and suggests perhaps some improvement in the church or a little addition to the missionary budget, and then the long faces put in their appearance. The pastor is reminded of a depression, of a lack of financial ability of the members. We teach our Sunday School pupils that all things are possible with God, but practical experience with many official boards is that they are not willing to launch out into the deep.

During the past years, whether we have passed through a depression or a repression, although upon most of us it has made an impression, we have all been led to look at our own failures, our own shortcomings, and the difficulties of the situations that surround us. Missionary budgets have been cut down; our missionaries have been called home. Pastors' salaries have been reduced; church workers have been put out of work, and the church has been in a general state of retrenchment. Why? I believe largely because we have not looked away from ourselves and our own shortcomings and the difficulties that surround us to a great and mighty God who is able to do all things. We have not counted on the faithfulness of God.

2. POSSESSING OUR POSSESSIONS

The second lesson to which I desire to call your attention in the book of Joshua is one which we might call "Possessing Our Possessions." Let us read together verse 3 of Chapter 1: "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." I hope you will not think me disrespectful when I tell you that under that verse in my Bible I have written,

"Big feet for Jesus!" I'm not talking about the size of your shoes. An old lady in Holland, Michigan, went into the Boston Store. You know, in the translation from the Dutch to English, some of the sentences are reversed. She said to the shoe clerk, "I want to buy a pair of shoes for my boy, Jakie. You know, she said, "Jakie, he's a big boy. He stands six feet in twelve shoes." Well, she didn't mean he had twelve shoes, but she meant he was tall and stood in large shoes. Have you got big feet for Jesus?

You say, "What do you mean, preacher?" I mean, have you learned to possess your possessions? God said to Joshua, "I'm going to give you the land. It's yours; but you must possess it." That is, it's yours, but you must parcel it out; you must march around it; you must subdue it; you must possess it for your very own.

This is a very important spiritual lesson for us to learn, the lesson of possessing our possessions. Not long ago I heard a woman say, "Thank God, there are thirty thousand promises in the Bible!" I wanted to say to her, "Sister, how many of them do you know?" We say we believe the Bible from cover to cover, but many of us are not familiar with what is found between the covers. We read in the Bible, "My peace give I unto you, not as the world giveth." Do you have the peace of God? What difference does it make what is found in the Bible if it does not become operative in your life? Don't misunderstand me. I'm not saying what the modernist says, that the Bible is not true unless it is tested by my own experience. The Bible is true, whether I ever test it in my experience or not. But if these promises do not become operative in my heart and life, what difference does it make whether there are thirty thousand or thirty million or only three promises in the Bible? That is what I mean by possessing our possessions. The Bible says we are blessed with all spiritual blessings, but if we are still groping around for God's blessings, then they have not become operative in our lives and we have not learned to possess our possessions.

Every pastor has had the experience of seeing half his congregation who sit under his ministry grow and develop under the exposition of God's Word, while the other half stays about in the same place. The latter simply come into church Sunday after Sunday, sit down and seem to pull before them an imaginary sign, "Parked here for one hour. Do not disturb." But the other half grow and develop. They can pray better this year than they could last; they can sing better this year than they could last; they can witness for Christ better this year than they could last; they have more joy in giving than they did a year ago. They have learned to possess their possessions. But the other folks cannot pray any better this year, they cannot testify any better this year, there is no more joy in giving this year than

there was before. And when they put a quarter in the collection plate, it hurts just as much. They drop their money in and sing, "When we asunder part it gives us inward pain." Perhaps one of the greatest temptations that comes to those who attend Bible conferences such as this is to hear great preachers and great Bible teachers but fail to possess for themselves the truths found in the Word of God. Thus we are to possess the Book, the promises of God; the truths of the sacred Scriptures must become operative in our own lives if we are to possess our possessions.

3. GOD'S NEW METHOD OF REVELATION

There is a third lesson found in the book of Joshua. I have called it "God's New Method of Revelation." Look at chapter 1, verse 8: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." God tells us how to have true prosperity and success. It is found in the study, the meditation, and the doing of God's Word.

Let us in imagination put ourselves back in the time when this was written. Joshua did not have sixty-six books in his Bible, only the Pentateuch — the first five books of Moses. Up to that time God had visited men and women in dreams and in many strange ways. You remember, He talked to Moses out of the burning bush. He led the children of Israel by a pillar of cloud and of fire. He spoke to Joseph in a dream. But now God was getting ready to give to His people a written revelation of His will and purpose for them. You see the importance that He attaches to it. This Book of the Law, these five books that I have given you, shall not depart out of your mouth, but you are to meditate upon them day and night, and then you are to do according to that which is written.

Five hundred years later the first Psalm was written. Let's see what God was saying then. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night."

You see, God is saying the same thing here about this blessed man. He doesn't walk in the counsel of the ungodly. He doesn't stand in the way of sinners. He doesn't sit in the seat of the scornful. Why? Because his delight is in the law of the Lord. The reason he doesn't do some things is because he does do something else. And the result is, the Psalmist says, he shall become like a tree planted by the rivers of water.

Approximately a thousand years after the first Psalm was written, the book of James came into existence. We've now come fifteen hundred years since the book of Joshua was written, but God is saying the same thing. Hear Him: "Be ye doers of the word and not hearers only, deceiving your own selves. Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed."

Joshua 1:8 speaks of the Bible as the Book of the Law. Psalm 1:3 speaks of the Bible as a river of life. James 1:29 speaks of the Bible as a mirror reflecting our lives.

Devout meditation and reflection upon the Scriptures, which is the Book of the Law, the river of life, and a mirror of self, convey the will of God, the life of God, and the transforming power of God. If we are to become a worker for God, we must first be a worker with God.

It's not necessary for us to sit in a dimly lighted room and hold hands and wait for "Sitting Bull" to come and give us a message. It's not necessary for God to visit us in dreams or in a strange way, for He has provided us with His Word — sixty-six books that tell the story of God's will and purpose for men and women. We are to study the Bible. We are to meditate upon the Word of God. We are to become doers as well as hearers of the Word. This is God's new method of revelation, and from early days, in Joshua 1:8, He tells us of the importance of meditation and of study and of doing His will. Success and prosperity are promised to those who observe to do according to all that is written in the Word of God.

4. GOD'S METHOD OF VICTORY

The fourth lesson might be called "God's Method of Victory." Turn to chapter 6, and there you find the story of the conquest of Jericho. God gave strange instructions to Joshua, but he was to obey God's word to him. The children of Israel were to compass the city about for six days, then on the seventh day they were to walk around seven times, and at a given signal to blow the trumpets. "Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout." They were not to speak out of turn, but they were to obey implicitly God's plan. What a strange way to win a battle. What strange instructions to give Joshua and the people. Yet God's method of victory was given in such a way that the glory would not be taken by the people, but given to God. It would have been far more spectacular to have launched a "Blitzkrieg" upon Jericho, batter the walls down and subdue the people into victory, but the Bible tells us elsewhere that God has chosen the foolish things of this world to confound

the wise. In II Corinthians 10:3 we have the words, "Our warfare is not after the flesh." In II Corinthians 4:7 we read that "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Someone has said that Moses did not have a golden scepter but a rod. A rod with God behind it is mightier than the mass of the vastest armies. You remember man took a ram's horn, a cake of barley, an ox goad, a pitcher, a sheep herder and slave—but victory came from the hand of God.

Dr. Reuben A. Torrey, in explaining the secret behind the life of Dwight L. Moody, quotes from Psalm 62:11: "God hath spoken once; twice have I heard this; that power belongeth to God." Yes, this power was not something peculiar to Moody or Spurgeon or Sunday, but power belongs to God. God's victories are so planned that through our weakness and our impotence and our impossibilities He becomes mighty, and the glory is all His and not ours.

5. GOD'S HATRED AND HORROR OF SIN

The fifth lesson found in this book comes from chapter seven. We might speak of it as "God's Hatred and Horror of Sin." Defeat came to the camp of Israel because of the sin of Achan. Achan confessed, "I coveted; I took; and I hid." And then God commanded that Joshua should take Achan, and the silver and gold, and his sons and his daughters, and his oxen and his sheep, and his tent, and all that he had, and they should be brought unto the valley of Achor. And it is said that at the command of God all Israel stoned them with stones and burned them with fire, after they had stoned them with stones. A terrible judgment to inflict upon an individual simply because he was a thief, you think. Yes, but God hates sin. The wages of sin is death. God doesn't command us to stone to death every thief, but that doesn't mean that He thinks any less of stealing.

You remember in the New Testament two members of the early church were stricken dead by the hand of God because they lied to the preachers. It is good God does not strike every liar dead today or I probably would not have any congregation, and you might not have any preacher; but this fact does not mean that God thinks less of lying today than He did during the time of the apostles.

God hates lying! God hates stealing! God hates sin in all forms! The solemn warning of judgment is given to us in the Scriptures for those who sin! Our attitude should be that of David: "Do not I hate them that hate thee, O Lord." The sinfulness of sin does not seem to trouble Christians today. There was a time when they looked in horror upon evil and wickedness. Now we ofttimes excuse it by calling such vulgarism character complexes. We speak

of little white lies. They may be white, but they make a dark blot upon the conscience and the soul of the individual. Sin brought death into the world! Sin crucified Jesus Christ! Sins, in the form of selfishness, greed, jealousy, lying, stealing, murder, unbelief, are the root of all the troubles we face in the world at the present time. God hates sin. God punishes sin. We should hate sin.

6. CHOOSING OUR TASKS

Lesson number six is one that I found after a great deal of study, and the Spirit of God applied it to my own heart. Turn to chapter 17 and there beginning with verse 14 you will find that the children of Joseph came to Joshua and complained because he had given them only one portion to inherit. They admitted they were a great people and deserved something far better and larger. You know, it's easy to tell that some people are great, because they admit it themselves. There's no argument, they're always ready to tell you how great and wonderful they are. In verse 15 I catch a little irony in the voice of Joshua when he says, "If—if thou be a great people, then get thee up to the wood country and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee."

There are some preachers who are never satisfied with the job God has given them to do. They are always looking for bigger fields. They are always looking for a larger church. They never seem to realize that to stay where they are and enlarge their borders, subdue their enemies, and build upon what they have at hand is the will of God for them.

It was during one of these times of self-pity back in 1935 that God spoke to me from this very chapter of Joshua and revealed my own uneasiness and dissatisfaction. I had come from a church of three thousand five hundred members where I was the associate pastor, to a smaller church of some four or five hundred members. My salary had been reduced about fifty per cent in the move. I began to look at my smaller field and to pity myself. One day I heard a Bible teacher say, "If you're too big for a little place, you are too little for a big place." Well, he had pressed the button, the bell had rung—and I knew my number. Then as I was studying this book of Joshua, I came upon these people of Joseph who complained to Joshua that they did not have room enough. I read Joshua's advice that they were to get up into the wood country and there cut a wider path for themselves. They were to subdue the giants. The Spirit of God said to me, "Thou art the man."

By way of contrast, turn back to chapter 14 and see there the story of another who came to Joshua for the dividing of a portion of

the land. It was Caleb, Joshua's side partner when they came back with the spies and presented a minority report. Joshua said, "Caleb, what do you want for your portion?" Caleb was eighty-five years of age and had lived a long time. If he had lived today, I suppose he would have said to Joshua, "I'll take my two hundred dollars a month old-age pension and settle down here in a little cottage at Winona Lake and enjoy my declining years. I've worked hard enough. Let some of the young fellows carry on." Or if Caleb had run up against some of the philosophy we have today, he would have been retired at the age of fifty, to make way for some younger man. I like what Henry Ford said the other day—that a man doesn't begin to have any sense until he's past forty years of age.

Well, said Caleb as he straightened up—just a young kid eighty-five years of age—"I'm as strong this day as I was the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore give me this mountain." That's all he wanted—a mountain! And in this mountain were great cities fenced in with some fierce people called the Anakims. "If the Lord will be with me, then I shall be able to drive them out."

Ah, what a contrast, the choice of Caleb as contrasted with the whine and dissatisfaction of the children of Joseph. There's a great lesson here for us as ministers of the Gospel. We're not a bad lot, and we're not as lazy as some people make us out to be, but we do become dissatisfied. We often complain, if not to our congregation, to our own family.

Oh, for the rugged, challenging faith of Caleb who at eighty-five years of age wanted to subdue a warlike people, conquer them, and take a mountain for God!

7. A GREAT DECISION

There are many other lessons in this great book of Joshua, but I desire to call your attention to the one found at the close, chapter 24. It is an account of Joshua's last charge to Israel just before his death. I can see him now, a grand old man—a hundred and ten years of age with his white beard and flowing gown floating out on the breeze as he stood on the slope of Mount Gerizim. He rehearsed all that God had done for them.

"Thus saith the Lord God of Israel" (v. 2), "I took your father Abraham from the other side of the flood" (v. 3), "I gave unto Isaac, Jacob, and Esau" (v. 4), "I sent Moses . . . I plagued Egypt" (v. 5), "I brought your fathers out of Egypt" (v. 6), "I put darkness between you and the Egyptians" (v. 7), "I brought you into the land of the Amorites . . . I gave them into your hand . . . I destroyed them from before you" (v. 8), "I would not hearken unto Balaam . . . I

delivered you out of his hand" (v. 10), "I sent the hornet" (v. 12)—yes, hornet!

God does strange things to accomplish His purpose and sometimes to move His people. Remember, the little rhyme?

"When the Canaanites hardened their hearts against God
And grieved Him because of their sin,
God sent along hornets to bring them to time
And to help His own people to win.
The hornets persuaded them that it was best to go
And not to go slow;
God did not compel them to go against their will,
But He just made them willing to go."

I think you see the point. It's a rather stinging rebuke!

"If a nest of live hornets were brought into this room
And the creatures allowed to go free,
You would not need urging to make yourself scarce;
You would want to get out, don't you see?
They wouldn't lay hold by force of their strength
And throw you out of the window—oh, no!
They wouldn't compel you to go against your will,
But you would be willing to go!"

Did God ever have to send hornets to move you? Well, Joshua said God sent the hornets before them to drive out their enemies. "I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord" (vv. 13, 14).

Joshua is bringing the people to the place of a choice. He has recited all that God had done for them, and now he has told them why they are enjoying the fruits of the labors of those who have gone on before them. He has called them to fear the Lord and to serve Him in sincerity. But more than that, he has called on them to put away the strange gods that they have found as they marched through the lands. He is calling them to repentance. He is calling them from their backsliding. He is calling them to an honest decision to serve the God of Abraham and Isaac and Jacob.

And now, said Joshua: "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the

gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

We face just such a decision in America today. Truly we enjoy the fruits and the pleasures of a land for which we have not labored. We are living in cities which we have not built. We are enjoying a civilization founded by another generation; a generation of God-fearing men and women; a generation which worshipped God and had respect for the Lord's Day; a generation that adhered to the law of morality and truth, a generation of whom it was said, "Their word is as good as their bond." But we have become soft. We have become forgetful of the ruggedness of our forefathers. We have chosen to follow after strange gods—the god of idleness, the god of amusements, the god of self-satisfaction and pleasure, the god of short hours and high pay, the god of a "share your wealth" movement and of "let the other fellow work but you enjoy the benefits."

God has placed us before congregations as leaders. A leader cannot point his people to the way, he must lead them. He must be true to his own conscience. He must be true to the ideals and the principles of God. "As for me and my house, we will serve the Lord," said Joshua. What will your decision be? Who will you serve? Will you put away the gods of other days? Will you serve the true and living God?

"And the people answered and said, God forbid that we should forsake the Lord, to serve other gods."

The New Birth

By Evangelist HARRY W. VOM BRUCH

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

"The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

"Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?

"Jesus saith unto him, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

"For that which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

"Marvel not that I say unto thee, Ye must be born again."

"Ye must be born again." You will find this a text that is seldom quoted in this day and age. It seems that modern teachers, instead of laying the axe to the root of the tree, are content with simply pruning its branches. Symptoms instead of diseases are being treated. We have been aiming our blows at the saloon, the dance hall, the tenderloin district, and evil here, there, and elsewhere, while God has decreed that we shall get a clean world when the hearts of the men and women of the world have been cleansed.

SOMETHING MORE THAN REFORMATION

Moral reform endeavors to remove the thing that the natural heart craves, longs for and desires, but what we need is, not to have something come in and remove the things the natural heart desires, but to have something come in and remove *the desire* for those things from the natural heart. That is why Jesus comes on the scene and says, "Ye must be born again."

I do not know that I ever heard a preacher preach on the new birth, who did not, when he got this far, say that Jesus never explained the new birth, and that he would not either, as though God's Word were silent on the subject. I thank God it is not, and we can know what the new birth is if we dare ask God about it. I want to read just two or three verses of Scripture:

II Peter 1:4—"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Galations 6:15—"For in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creation."

Ephesians 4:24—"And that ye put on the new man, which after God, is created in righteousness and true holiness."

II Corinthians 5:17—"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

From these Scriptures we can readily see, as from many other portions of God's Word, that the new birth is not reformation or education or baptism or imagination. It means a new creation with an impartation of the divine nature.

When God came to the crowning feature of the creation—man, He breathed into his nostrils the breath of life, and man became a living soul, different from the beasts of the field, from the fish or the fowl; he became a living soul. The animal has no living soul. Man was created in the image of God in righteousness and true holiness. He had affinity with God and fellowship with God. He could communicate with God. He was endowed with that heart faculty that could reach out and know God.

But there came the word back in Eden: "The soul that sinneth it shall die." Adam sinned against God, he fell from that high estate, and man is no longer a spiritual being. He is living down here in the realm of the flesh, in the human kingdom. I do not say animal, though sometimes I think he has fallen that far, and sometimes even farther. There are men and women tonight whose souls are dead. They are guilty of such immorality as no beast of the field was ever guilty of. You never saw a horse drunk. It is always men. Horses have too much horse-sense, and some men need a little horse-sense too. It would at least give them stable minds. You never saw a donkey chewing tobacco, and you never will. You may offer it to a donkey, and he will simply say, "I am from Missouri, and you have to show me."

We have on record but one case of a hog that was ever drunk. He passed by a distillery and saw some stuff oozing out. He sampled it and thought it tasted good. Before he knew it, he was full, and he went home and disgraced all the other hogs. The next day they called a council to see what to do about this member of their crowd that had disgraced them. They brought this hog in before the council and said, "You were drunk yesterday."

"I was."

"You disgraced all the rest of us yesterday."

"I did."

"What have you got to say for yourself?"

The hog replied, "I simply have to say this: It was the first time I have ever been so, and, if you will forgive me, it will be the last time. If you will overlook it this time and pardon me, I promise you as long as I live I will never try to act like a man again."

Alas, men and women are guilty of things that even the beasts of the field are not guilty of.

That is not all. That is on the surface. If we dared tear back the roofs of the homes and houses, hotels and restaurants tonight and allow you to look in and see what is going on, you would wonder how man, created a spiritual being, could ever fall to such depths of sin and degradation. How can we account for it?

"The soul that sinneth, it shall die." It is accounted for simply on the basis that men today are dead toward right and righteousness; God and godliness. The soul has sinned, and death came because of sin, and death has passed upon all men, for that all have sinned in that they have come short of the glory of God.

Remember, I am talking about the soul. You have never seen me. You say you have, but you have not. I am destined to live forever and ever under some condition, but you only see my body. This is what my soul has to dwell in for a brief time, and then it is gone, but my deathless soul lives on. You can burn this body, but you cannot burn my soul; it lives forever. God has given me a wonderful body in which to house it for a few years.

DEAD OR ALIVE

God has given me ears with which to hear what is going on; He has given me windows through which I look, and when I want to express the thought in my heart and mind and soul to your heart and mind and soul, God has given me lips, and a tongue, and vocal organs with which to express that thought in words and from the sensitive membranes of your ear, the sound travels to your brain, and you know what I am thinking. That is the way I have of communicating with you. I have never seen you, and you have never seen me. We are souls, and we are destined to live forever. Our bodies may die, but our souls live on. You may drown the body but not the soul; you may destroy the body but not the soul; you may cremate the body, but not the soul. The soul that sinneth it shall die. Jesus said, "She that liveth in pleasure is dead while she liveth." "The wages of sin is death." "Ye are dead in trespasses and sin." That is God's portrait of the human race, and all because of sin.

"Well," you say, "brother, we are very much alive, yet you preach that we are dead. How can we be both?"

Very easily. There are many things in this world that some folks are alive to and other folks are dead to. There are a great many things which I am alive to and a great many I am dead to. I do not know much about grand opera, but what little I do know of it, I can assure you of the fact that I am dead to it. I heard it once, and it sounded to me like the little girl who heard it on the victrola. When the record was ended she said, "Mamma, the hen laid an egg."

I heard a fellow say in the Y. M. C. A. not long ago (they were playing a piece of what is called "jazz"), "If jazz is music, then a dime novel is literature." Yet the world has gone crazy over it. I have never heard but one definition of it, and that was given by John Philip Sousa. He said, "Jazz is prostituted music, and the sooner we get rid of the stuff, the better for our boys and girls." This lad had heard a piece of this jazz on the phonograph as I also had, and I heard him say, "That stirs my feet."

I want to tell you, when I came into this Tabernacle and heard this choir and audience singing the old songs, I lifted up my heart and said, "That stirs my soul." Thank God, I am alive to that.

In one place where I held a meeting, a little woman used to come and look into my face night after night. Not until the closing meeting did she come up and shake hands with me. I said something to her, and she passed on. Another woman standing by said, "She did not hear what you said. She cannot hear a word you say."

"Why did she come to the meetings?" I asked.

"Oh, she likes your preaching."

"My preaching! She doesn't know what I am talking about if she cannot hear."

The lady said, "You would be surprised how little of your sermon she fails to get."

She was dead to sound but alive to sight. She read my lips.

I had a friend who went through the Art Institute. He took three courses and graduated with honors. He said to me one day, "Before I leave the city, I am going to give you a trip you will never forget. I am going to take you through the Art Institute."

I never shall forget it. That was the longest day I ever put in in all my life, standing there looking at daubs of paint. He would stand there and rave about them and say, "Isn't that marvelous, superb, exquisite?" All those great big words, but I didn't see anything to it.

I was almost as bad as the farmer that came to review a masterpiece. The crowd passed by and raved about it. He did not say anything until some one nudged him and said, "What do you think about it?"

"Think about what?"

"Why that masterpiece, that painting?"

"What is it?" he asked.

"Why that is a sunset. What did you think it was?"

He said, "It looked to me like a fried egg."

That fellow and I are dead to art. You may be alive to it.

IN THE GRAVEYARD

I was down South holding some revival meetings in the churches. I remember during my campaign in a certain church I used to get up in the morning a little later than some of the rest of the crowd. The preacher was always gone. Now I do not want you to get the impression that I slept long because I did not get up as early as the rest of the folks. It was not because I slept long, but because I slept slowly.

As I said, the preacher was always gone, and I did not know where he was. He was not around the house. One day I said to the wife, "Where is your husband?"

She replied, "Up in the graveyard."

"Where was he yesterday?"

"In the graveyard."

"Is that where he goes?"

"Yes, every morning in his life, the first thing after he wakes up he goes to the graveyard."

"What does he do up there?"

"Go up and see; I don't know."

I went up, and there he was sitting on a tombstone. He had a few flowers around him, but he was just sitting there.

I said, "Preacher, what are you doing?"

"I am studying nature."

I said, "What?"

"Why, don't you ever study nature?"

"Well, I study human nature."

"Don't you ever go out and study the wonderful handiwork of God? I come out here every morning and hear the birds sing and look at these flowers. Let me show you something, will you?"

He went over and got a flower, and what do you think he picked? Not a lily of the valley, not a daisy, not a southern honeysuckle or a violet. He picked the blossom of a burdock. He brought it back and said, "Sit down. I want to show you how wonderful God constructs this thing, and when you have seen the wonderful work in this, then I will show you something even more beautiful and wonderful."

By the time he had picked that thing to pieces and preached a sermon about God's work in nature, my soul was born to the fact that the heavens declare the glory of God and the firmament showeth his handiwork, and from that hour to this, I have loved the flowers

just as much as any other person. I had been blind to this beauty, dead to the construction of the handiwork of God, but I was born anew. The light of nature broke upon my darkened mind.

SPIRITUAL PARALYSIS

A man comes home, and he says, "Wife, you remember my telling you something about that strange sensation? Well, that has crept up now into this limb until at last it has reached my hip."

She said, "Husband, you go and visit a physician."

The doctor says, "When did you first feel it?"

"It was weeks ago."

"Why did you not come then?"

"Why, doctor, it surely is nothing serious?"

"Man, it is one of the worst things that could come on you."

"What is it?"

"Do you know what that is?" It is creeping paralysis. If that thing is not checked, there could be nothing worse."

I had a little chum. We used to swim together. One night at the Y. M. C. A. he dived. The water was not shallow but he struck his head on the pavement at the bottom, and became paralyzed from the neck down. One of the most pitiful sights in the world was to look into the face of that boy, unable to move a finger. It is a horrible, dreadful thing to be paralyzed, but to feel it coming on bit by bit must be the keenest agony. Is there anything worse? Yes, there is one thing worse.

Here is a man who goes out of the Tabernacle. He is silent for two or three blocks. Finally his wife says, "Well, what did you think of the last meeting?"

"Oh, it was all right, all right—pretty good speaker."

"What did you think of the message?"

"Oh, it was all right."

"What did you think of the folks that went forward?"

"Oh, that was all right if they see it that way. But, do you know, wife, it doesn't move me any more. It doesn't move me."

God pity you tonight, if that is true, that it doesn't move you. Brother, there was a time when you were moved; there was a time when emotion after emotion swept over your soul and the tears reddened and inflamed your eyes and trickled down your cheeks, and you went home dispirited and distressed and spent restless, weary, sleepless nights, and you could hardly work the following day. What did it mean? God was calling to your soul, and it was alive to the voice of God. But now you can say, "It doesn't move me." Take care. That is spiritual paralysis, and tonight you are dead to God.

I used to hear in the olden days about a sermon preached by Jonathan Edwards, entitled, "Sinners in the Hand of an Angry God." And you would hear how, while Jonathan Edwards preached that sermon, men and women would leave their seats. They would not wait for the invitation, but they would leave their seats and go down to the front and cry out for mercy. They would tremble under the preaching of that man of God with his message, and they could not wait for the invitation to be given. So did they tremble in the early days under the preaching of that man of God.

They used to call the Society of Friends, "tremblers," and then they nicknamed them Quakers.

You do not find folks trembling and quaking today. I wanted to read that sermon if I could. Finally I secured a copy, and read it. It was plain; it was tame. I have heard students preach sermons as good, of course, allowing for the fact that the Spirit of God was there. But folks trembled, folks cried, folks were stirred, folks were moved, folks wept, and yet I have heard one of the strongest evangelists of America preach on the unpardonable sin and I wondered how the people could sit in their seats. I did not see how they could wait for the close of the meeting without crying out to God for mercy, but when the invitation was given, there was no response. They sang three or four songs, but there was no decision. Then he asked the congregation to bow their heads, and, if any needed prayer, to raise their hands. No hand was raised for prayer. How do you account for it? *Spiritual paralysis.*

Listen to me. If the Word of God does not stir your soul in these days as it did in the days gone by, search your own heart, and maybe you will find that spiritual paralysis is there. If at the close of this message tonight, when the invitation is given, you find the slightest response in your heart, if there is the slightest desire to say, "Yes," to God, do not quench that desire—it is heaven born. There will come an hour when you will not have it. Spiritual paralysis will have done its work.

"Well," you say, "if that is the condition that exists today, if this paralysis has settled down on the hearts and souls of men and made them dead, why preach? A dead man cannot act."

COME FORTH!

There is only one thing a dead man can do, just one. Lazarus was so long dead that his sister said, "Lord, by this time he stinketh." But Jesus standing at the grave of Lazarus calls, "Lazarus, come forth," and, in response to the call of Christ, Lazarus comes forth from death to life. And that is the only thing a dead man can do, but thank God, he can do that if he wills it. And that coming forth

at the call of Christ, out of death into life, out of darkness into light, out of sin into salvation, that coming forth at the call of Christ from death to life is the new birth. "Ye must be born again."

NECESSARY BECAUSE OF SINFULNESS

Now stop a few minutes and consider. It is necessarily demanded for two reasons. First, because of the sinfulness of man. Man, by nature, does not love God. It is easier to curse than pray; it is easier to hate than love; it is easier to profane than to praise. Men, by nature, do not love God nor the things of God. If they did, there would be no need of police, lawyers, lockups, penitentiaries, and reform schools. If men by nature loved God, these things would not exist. There would be no theaters, no dance halls, no pool rooms, no card parties. If men, by nature, loved God, you would not have enough churches in any city to accommodate the crowds that would come to worship God in the beauty of holiness. You will find the places of worldly pleasure, sin and shame jammed to the doors and in the churches a scattered handful. Why? Men, by nature, do not love God. They love sin, and that is why God makes every appeal possible for men to forsake sin, and until man forsakes sin, he is lost, he is doomed, he is damned. How can man forsake sin? How can he be rid of sin, be free from sin? I may sever my finger from my hand, but I cannot thereby get away from sin. I may sever my hand at the wrist, but I cannot thereby get away from sin. I may offer my neck to be chopped from my body, but I cannot thereby be freed from sin. Sin is not in the flesh, in the ligaments, in the bone, joint and marrow. Where is it? Sin is in the heart, in the will. That is why God says, "My son, give me thy heart." "Whosoever will may come." "They will not come unto me that they might have life."

Do you read your Bible? If you do, you will be thoroughly convinced of four things:

First. The fountain of humanity back in Eden was poisoned by the virus of sin.

Second. The stream flowing through the generations to this present day remains unchanged.

Third. The mind, the flesh and the natural heart are at enmity against God.

Fourth. The new birth is absolutely necessary to sonship.

"Well," you say, "you do not know the weakness in my life—my sinful tendencies. You did not know my father; you did not know my mother. I am ashamed of it, but I have to acknowledge it. It was born in me and it has developed all down through these years. I am wedged to it. It is there, but I am not to blame. It was born in me."

I know it was, but I thank God tonight, I do not care what your weakness is, your sin, your shame, your ambition, your lusting, your desires that were born in you. They can be born out of you, and that is why the new birth is demanded—that the sin born in might be born out.

HOLINESS OF GOD

In the second place, not only because of the sinfulness of man is it demanded, but because of the holiness of God. Hebrews 12:14—"Without holiness no man shall see the Lord." Now, the average church member is as afraid of that word "holiness" as a tramp is of water. But the Scripture teaches that without holiness no man shall see the Lord. Here is a man who comes to me and says, "I am all right." He is a good man, a self-righteous, moral man, benevolent, honest, clean. He says, "I do not need to be born again because I am not a great sinner."

Suppose, for the sake of illustration, you were no sinner at all—although you are. Suppose in your life there could be found no sin—although there can be. Suppose you could prove to this intelligent audience beyond any reasonable doubt, that your life were absolutely sinless. Now you cannot do it—but suppose you could prove your life to be sinless. Still you are apart from the kingdom of God. Why? God demands more than sinlessness. He demands *holiness* without which no man shall see the Lord, and that must be imparted. You cannot find it in yourself.

NO AFFINITY

Why did God make a demand like that? We are told in the Scripture, "that which is born of the flesh is flesh; and that which is born of the spirit is spirit." There is no affinity between the two. What do I mean by affinity? Here is a pile of shavings, steel, brass, lead, copper, gold, and silver. I take a magnet and run over that pile. The brass, the gold, the silver, the lead, and the copper will not adhere to that magnet, but the steel and the iron will. Why? Because between those two is found what is called magnetic affinity. You can take a glass half full of water and half full of oil and shake it up and let it stand a moment, and you will find a mark of division. They will not mix. Why? There is no affinity. The specific gravity of water is heavier than that of oil, and the oil rises to the top. But take the glass and pour it full to the brim with water and bring a chemist in, and into that glass filled with water he can pour in and pour in chlorine gas. Why? Because there is chemical affinity between water and chlorine gas.

Ye must be born again because flesh is flesh, and spirit is spirit, and there is no affinity between the two. "God is a spirit; and they

that worship him must worship him in spirit and in truth." You cannot worship God who is a spirit in spirit until you are born of His spirit that there might be spirit affinity.

You take the natural man out of Indiana, with his natural heart, natural ambition, natural inclination, natural impulses, natural desires, and natural mind, and put him in heaven, and heaven would be hell to that man. Why? There would be no affinity. You take some of the men of Indiana, and without any change of heart, and nature, and mind, and relation to God, and put them in heaven, and by next Saturday night they would be hunting around for a hooker or two. They would have a desire for something that heaven could not give. I will leave it to any man who has ever been a drunkard. An unsatisfied desire is hell in itself.

Take some of the people out of the churches of Indiana who have never been born again, who have never had a change of heart, and put them in heaven with the natural heart, and heaven would be hell, and by next Wednesday night they would be trying to run a card party or a dance. They would desire to do things which they would not be permitted to do. They would have longings that could not be satisfied.

PREPARED PLACE

Heaven is a prepared place for a prepared people, and the preparation for that prepared place is the new birth, that their affinity might be changed from the things which are sensual and sinful, to things that are of God and eternal. The natural heart in heaven would find heaven hell. There are dear friends and people looking into my face tonight who, if you should ask, "Whither bound?" would say, "Heaven," yet they will acknowledge to you that they are living for pleasure. They will say, "I can see no harm in it." They care little for the Church, little for the Bible, little for prayer, little for Christian songs, and yet they expect to be at home in heaven.

Listen, if you ever expect to be at home in heaven, to talk heaven's language, sing heaven's songs and enjoy heaven's joys, you had better start talking heaven's talk, and singing heaven's songs and enjoying heaven's joys down here, or there will be no affinity for you over there. That is what I mean by affinity. You let a soul die that has never passed from death unto life in response to the call of Christ—that soul cares nothing for God or godliness. He cares nothing for the Church or prayer meeting. There are men in this audience tonight who hate a prayer meeting and never go. Brother, let me tell you something. If you hate a prayer meeting, you do not want to go to hell, for it will be one eternal prayer meeting, calling on God. You let a natural man die with the natural hate and ambition, inclinations, desires, impulses, and there is not enough power in heaven to

take that soul up to heaven when the body releases its grip. Why? Its affinity has been for sin, and the wages of sin is death, and when the body releases its hold upon the soul, the soul goes to its own affinity. But you let a child of God—I don't care whether he has been saved for forty years or forty minutes—you let a man or woman that is born of the Spirit of God die, and there are not enough demons in hell to drag that soul down to the pit. That soul is borne on up to God because of its affinity. Sinlessness is not enough. Holiness is demanded, because God is holy. God is holy, and we are sinful, and there is no affinity between holiness and sinfulness; so one or the other must be changed, and God says you must be changed. Sin must be born out and holiness must be born in, that being born of the Spirit you might have affinity with God who is Spirit; and when the body releases its grip upon the soul, the soul goes to that for which it has affinity.

Now listen! If you die tonight—church member or not, you know what you have lived for, you know what you long for, what you delight in, what you hate, what your ambition in life has been, whether for things of sin and sinfulness or things of God and godliness—if you die tonight, your soul goes to its own affinity. Where is your affinity tonight?

SIN BORN OUT

Just this, and I am through. Ye must be born again. It is the impartation of a new life, a new nature, a divine nature that is given when you, in response to the call of the Christ, step forward from death into life. The new birth is demanded that sin might be born out and God's Spirit born in, that the affinity might be changed from darkness to light, from death to life, from sin to salvation, and from things temporal to things eternal.

How may I obtain this new nature and enjoy this joy of heart, this joy of affinity. Hear me, and I will put it in one statement. When a man, believing in the claims of Jesus Christ, receives Him to be all that He claims to be, that moment that man is born again. I repeat it! When a person believing in the claims of Jesus Christ receives Christ to be all that He claims to be, that moment he passes from death to life; that moment he is born again.

Once more! When a person believing in the claims of Christ receives Christ to be all that He claims to be: What did He claim to be? Two things—Son of God; Saviour of sinful men. The moment a person believes in the claims of Christ and receives Christ to be all that He claims to be, Son of God and personal Saviour, that moment that soul is born again, and that can be *right now* if you are willing to say yes.

Will you put this question to your own heart? "Has my affinity yet been changed from the natural to the supernatural?" If not, will you say, "I will take Jesus Christ as Son of God to be my personal Saviour that it might be changed, that my soul might go to its heavenly affinity at the release from the body, for destiny depends upon affinity."

Bought and Paid For

By EVANGELIST CHARLES F. WEIGLE

"Ye are not your own. For ye are bought with a price; therefore glorify God in your body." I Cor. 6:19, 20.

We are not our own. We belong to God by right of purchase. The sovereign Ruler of the universe has bought us. He has ransomed us with His own precious blood. What an amazing truth this is. When we ask the why of it the only reply is, "God so loved the world that He gave." God loved us, and because He loved us He redeemed us.

One night in Atlanta, after I had brought a couple of hungry men into Thompson's restaurant and had the joy of providing them with something to eat, the man behind the counter said to me, "Why do you spend your money on a couple of old bums?" I suppose there are others who would ask the same question. They cannot understand it. All I could say was, "I am sorry for them because they are hungry and homeless."

Why should God condescend to love such poor sinners as we, and provide for us with such generosity as He has displayed? Why send His Son to a Cross to suffer a shameful death for sinful men? Hear the answer. It is almost unbelievable, but it is true. He did it all for our profit. God's Son came from heaven, lived a life of poverty, suffered rejection at the hands of men, and died in agony upon a cross, because He would lift us out of the degradation of sin, and lostness, into a realm of eternal joy and bliss. For this purpose He purchased us with His own precious blood. We are bought with a price.

Let me tell you of some things God had in mind when He redeemed us from sin. First of all, He purchased us so that we might have eternal life. Jesus tells us, "He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Let those words grip you, for they are full of marvelous meaning.

Think of those words—"from death." What is death? It is nothing to joke about. Death is not a subject for levity. "The wages of sin is death." Death reaches down into the abyss of perdition, and there is nothing down there that will furnish amusement. If men could hear the rattle of the eternal chains, and witness the scenes of infernal misery, they would never make it a subject of amusement.

Believing God's Word, and trusting in Jesus Christ, we pass from death unto life. Hear it! unto LIFE! Where shall I find words with which to describe it? From death unto life. From darkness into light. This life reaches up beyond the stars, into the third heaven, and into the very presence of God. This gift of life enables us to share the glory with the Father, the Son, and the Holy Spirit. We are bought with a price so that we may have this eternal life.

Again, Jesus hath purchased us with His own blood so that He might bring us into the family of God. "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." God wanted us in His family, so He sent forth His Son to redeem us. What an evidence of His infinite love! What amazing grace! What condescension!

This blessed relationship is made real to us by the presence and ministry of the Holy Spirit. "Because ye are sons," says the inspired writer, "God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." There is a beautiful and intimate relationship existing between God the Father and His children. This is indicated by the words "Abba, Father." Those two words are full of blessed meaning.

Imagine a little child in the arms of its father, looking into his face with love and confidence, and lisping with beautiful winsomeness the words, "My papa." You'll find that in Abba, Father. Again, imagine a father standing by the side of a bed upon which his little girl is suffering in illness. As he places his hand tenderly upon her brow in love and sympathy, she whispers "Daddy, my Daddy." You'll find that, and more too, in the words, "Abba, Father." We are bought with a price so that we might enjoy this blessed relationship.

Jesus gave the gold of His blood and the silver of His tears so that we might be His possession forever. In Him we have an eternal Saviour. Even now He is interceding for us. To you who seek to know what becomes of the sins committed after we are saved, I would say, "If any man sin, we have an advocate with the father, Jesus Christ, the righteous."

One of the grandest and most precious doctrines of the gospel of Jesus Christ is that of the intercession of Christ, our High Priest. Read all about it in the Seventh Chapter of Hebrews. Because Christ has an unchangeable (everlasting) priesthood, "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." If you are overtaken by sin go to Jesus. Put your case in His hands, and let Him plead for you at the throne of God. His precious blood, once offered, is ample to cover all our sins,—the present as well as the past.

And then again, Jesus bought us so that He might teach and train us for heaven. We are now in the school of Christ, and in Him we have a Teacher of infinite patience. He would teach us through His Word, and the most of us are so slow to learn. Were it not for the patience of our Lord He would have given us up in despair long ago.

At times God finds it necessary to chasten us. He does it for our profit. There must be discipline in the school of Christ. "Whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth." Since we are His property, He has a right to chastise us. Often our trials and sorrows come to us as chastisements. They are for our profit, and they are an evidence of the Father's love toward us. We must not despise this chastisement, nor faint when God thus rebukes us. It is all for our good.

I must also tell you that Christ purchased us with His blood so that He might make us rich. The Word tells us this. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation." What a glorious inheritance this is. It is incorruptible, and that means it will never decay. It is undefiled, and that means it has no taint of sin on it. It will never fade away, and that means it is forever secure. It is reserved for us, and that means no one can take it from us.

What a glorious privilege it is to belong to God. What an honor it is to be His property. He who made the worlds and upholds all things by the word of His power, is our Master, our Lord, and our Father. "He hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus."

Here is something to move our hearts and stir our emotions. Everything else pales into insignificance in comparison with this. I find myself wondering at times why some people become so excited over trifles. Think of the enthusiasm aroused over a ball game. Last January there were about one hundred thousand people in the Rose-Bowl in California on New Year's Day. At the same time there were said to be eighty thousand people in the Orange-Bowl in Florida, and sixty thousand people in the Sugar-Bowl in Louisiana. There were two hundred and forty thousand people in the three bowls. They had travelled by train, by motor car, and by air, many of them from long distances.

There were at least fifty bands of music. Millions of dollars must have been spent for advertising, for hotel bills, for gas and oil, and for admission to the "bowls." What was it all about? Why all this expense and excitement? It was all about a poor little bag of wind being chased over a field from one end to the other. Think of it —all of this expense and enthusiasm over an inflated pig-skin. No, I'm not objecting to a game of football. If you want to play football, go to it. But why make all this fuss over such a minor matter, and be so calm and quiet over such a major matter, so important a thing, as the eternal salvation of a soul?

Since "ye are bought with a price, glorify God in your bodies." You are not to live like the pagans who believed they could indulge in all manner of uncleanness without injuring their souls. If you are "in Christ" God has claims upon you He did not have while you belonged to the world. The Lord Jesus Christ by His resurrection has given a new dignity to our bodies. Our bodies are the members of Christ.

Let it be your joy and delight to glorify God in your body. As children of God, purchased at so great a price, and with so great and glorious prospects for time and all eternity, make it your business to glorify God in your bodies.

Gratitude alone should constrain you to live a life of love and devotion to God. Love for Him should move you to comply with every demand He may make on you. Our love for Him is to be supreme.

Even a dog is loyal to its master. In the hills of Scotland there lived a shepherd. One evening he counted the sheep that were in the fold and found there were three lambs missing. He called his dog, "Come here, Nell," and as the shepherd dog came running to him, he held up three fingers and said, "Go!" The dog disappeared in the darkness. After about two hours she returned with two lambs and depositing them at the feet of her master, returned to her kennel.

The shepherd was puzzled, for he thought there were three lambs missing. He counted once more and discovered there was still one away from the fold. Again he called, "Nell, come here." The faithful dog answered the call, and as her master held up one finger and said "Go," she rushed away into the darkness of the night. An hour,—two hours,—three hours went by, and then Nellie came back with the little lamb, and laid it at the feet of her master. Then she turned away to go to her kennel, staggered a few steps and fell to the ground. As her master stood above her and saw the torn body,—torn by the wolves she had fought, the dog gave a little moan and died.

She was only a dog, but she was faithful unto death. Just a dog, with no Saviour who had died for her, and no heaven hereafter, but

she manifested a devotion to her master that would put many professed Christians to shame, as far as their devotion to God is concerned.

Paul the Apostle said, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." That was the secret of Paul's wonderful ministry. That was the driving force, the divine urge in his life. May it be the same with us.

Jesus and "The Social Gospel"

By LOUIS S. BAUMAN

Text.—"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ."—Gal. 1:6, 7.

Within the last few decades Christendom has been hearing much concerning a so-called "Social Gospel." Gradually, but surely, this leaven has been at work in our evangelical churches, and we need to carefully look into this "Gospel," and see of what sort it is, and what influences are back of it. To know just what it is, we shall let one of the high priests of this "Gospel,"—one of the greatest of them—define it:

"The chief purpose of the Christian Church in the past has been the salvation of individuals. But the most pressing task of the present is not individualistic. Our business is to make over an antiquated and immoral economic system; to get rid of laws, customs, maxims, and philosophies inherited from an evil and despotic past; to create just and brotherly relations between great groups and classes of society; and thus to lay a social foundation on which modern men can live and work in a fashion that will not outrage all the better elements in them. Our inherited Christian faith dealt with individuals; our present task deals with society. The Christian Church in the past has taught us to do our work with our eyes fixed on another world and a life to come. But the business before us is concerned with refashioning this present world, making this earth clean and sweet and habitable. Here is the problem for all religious minds."—*Walter Rauschenbusch, in "Christianity and The Social Crisis," Page 41.*

In plain language, the "Social Gospel" is a "Gospel" that has for its goal the fulfillment of that dream of the ages when all men and women shall dwell together in peace and righteousness and plenty,—free and happy citizens of one common fatherland. This they propose to do by enlisting the Church of the living God in the task of removing economic inequalities from our modern industrial systems, and regulating and controlling the life of communities by the old philosophy of Socialism. It is a "Gospel" of salvation through works, whereby we are going to bring heaven to earth here and now through great human activity, with, perhaps, a little help from God! It means to save the individual through saving society as a whole. It

is a "Gospel" that is entrancing from a worldly viewpoint, and we need not wonder that worldly churches and worldly preachers are captivated by it. Moreover, some very pious and devout men are deceived thereby.

There is a certain type of Church folk who like the "Social Gospel." They have little or no love for the deeper things of the spiritual realm, and a life of prayer and Bible study to them is irksome. They like to talk of better tenements, prison-reform, better citizenship, temperance reform, and so forth, for it eliminates certain spiritual duties which are distasteful to the merely social or carnal man.

The first charge we have to make against the "Social Gospel" is that it puts "the cart before the horse,"—that is, it fails to put first things first.

God forbid that anyone who makes the slightest claim to being a Christian, should fail to do his utmost to advance every righteous effort for the social uplift of our race,—for the breaking of the shackles from the limbs of little children who are shackled by tyrannical greed, for the assistance of women whose very hearts' blood is oozing out with their sweat as they toil long weary hours in our great cities' sweat-shops, for gaunt men with weary backs who know not the meaning of rest and recreation, for the 135,000 souls that will wither away into their graves this coming year because of the ravages of the Great White Plague, and for all the other human wrongs that need resistance, and human-wronged who need assistance. But let us beware lest we renounce the only Gospel that can help, and substitute for it a "Gospel" that will make a bad state worse.

We are still old-fashioned enough to believe that the Gospel of our Lord and Saviour Jesus Christ, declared by Himself and His apostles, is the one infallible rule for life's action,—that no human generation will ever be able to improve upon it. Once upon a time, when Christ was among men, a man who had doubtless suffered a great economic wrong on the part of a stronger brother, came to the Master and said: "Master, speak to my brother, that he divide the inheritance with me." And Jesus replied, "Man, who made me a judge or a divider over you? Take heed and beware of covetousness: for a man's life consisteth not of the things which he possesseth." (Luke 12:13-15). The task that Christ refused is the very task that the "Social Gospel" would set as foremost for the Church of Christ. If the Christ refused to take up this task, then it is not the primary task of His Church, which is His body.

But the Master did not stop with these words. The request of this wronged man carried Him to one of His greatest addresses. "I say unto you," said He, "take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. For all these things

do the nations of the world seek after: and your Father knoweth that ye have need of these things. But SEEK YE FIRST THE KINGDOM OF GOD, AND HIS RIGHTEOUSNESS; AND ALL THESE THINGS SHALL BE ADDED UNTO YOU." Surely, all these words are contrary to the teaching of the "Social Gospel" that makes the things of this life the *chief* concern of the Christian,—the "refashioning of this present world" the supreme "business before us." The apostle Paul said: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. SET YOUR AFFECTION ON THINGS ABOVE, NOT ON THINGS ON THE EARTH." (Col. 3:1, 2). How utterly at variance with this teaching of the Word of God the teaching of "The Social Gospel" is, can be seen by quoting again from Rauschenbusch:

"Another most important cause for the fading of the social hope was the ascendency of the other-worldly hope. This other-worldly longing was not Hebrew, but Greek in its origin. Belief in life after death played no appreciable part in Jewish religious life till after the Babylonian Exile. In the teaching of Jesus it was firmly lodged, but not at all central in importance. This other-worldly concentration of religious desire and energy practically constitutes the Gospel now preached in a majority of American churches. But after all, the desire for rest in heaven is not the social hope of the Reign of God on earth with which Christianity set out."

This is a plain statement of the fact that the "Social Gospel" is *this*-worldly, not "*other*-worldly,"—that it seeks to make the things of earth primary, and heaven, eternal life, and glory, mere by-products. The statement that the "other-worldly hope was not Hebrew, but Greek, in its origin is astonishing, to say the least, in the light of the Scriptures. In Hebrews 11, we are told that Abel, Enoch, Noah, Abraham, Isaac, and Jacob, "confessed that they were strangers and pilgrims on the earth," and that "they that say such things declare plainly that they seek a country," that "*they desire a better country, that is, an heavenly*" (Heb. 11:13-16).

We are wondering just what the hope of the world would be today had Peter, John, and Paul made the betterment of the economic systems of Jerusalem, Antioch, Athens, and Rome,—the getting rid of antiquated laws and customs and maxims,—their chief business, rather than holding forth the hope of the resurrection and immortality beyond the grave, and adding daily unto the Church such as should be saved. True, they did heal the sick,—they did bring about the righting of great social wrongs; but, it was all the by-product of a faith that was centered on nothing less than the mansions above. Don't get the "cart before the horse." Mighty deeds of virtue do not precede, but always follow a pure faith and hope. Love for God precedes love for man.

Where the first is not, you find not the latter. You might just as well try to tie knots with ropes of sand as to try to bind a man to works of righteousness for his fellowman, without first binding his heart to God. Christian faith, with its "other-worldly" hope, is the backbone, the skeleton, the framework on which the muscles for virtuous deeds must fasten, and human history abundantly confirms this fact.

The second charge we bring against the "Social Gospel" is that its emphasis is wrongly placed,—upon the body, rather than upon the soul and spirit of man.

Rauschenbusch says: "When a man of ripe years whose religious horizon was formerly bounded by routine church work, soul-saving, and the premillennial hope, now opens his heart to the social hope of the new age, we may well feel the deepest reverence for such spiritual energy."

It would appear that "The Social Gospel" would have us go out of the business of "soul-saving," and take up the work of body-saving. A young man of my church several years ago removed to a neighboring town. He left my church filled with spiritual fire and holy zeal. In this neighboring town, he began teaching a Sunday School class, and all went splendidly, until the "California Dry" campaign started. For four months, that church together with the other churches of the town, preached nothing, talked nothing, and prayed nothing, but "California Dry." When the election was over he told me the whole Church had cooled off spiritually, and he had cooled off with it. He lost his grip on God, drifted away, and two weeks ago he returned to my study and asked me to pray with him that he might get back to God. He then publically renewed his covenant and is again happy in the Lord. How many a man has gone to Church, and after hearing a lecture on some phase of the "Social Gospel," has walked away, saying: "I came to find a Saviour. I found only a beautiful theory. Who longer cares for my soul?"

We shall make a tremendous mistake if we fail to understand that man is essentially a spirit, and only incidentally a body. And the spirit of man cries out for something more than good laws and just wages; something more than a well-bred body, good health, and fresh air; something more than well-cooked foods, sanitariums, and charity; the great cry of the human heart is for a Heavenly Father, for soul-peace, for eternity. You may satisfy an ox with shelter and fodder; but man is a spirit being, made for eternity. Any program which does not answer man's cry for the eternal, can never satisfy.

We are not underestimating the value of the body. It is still the temple of the Holy Ghost, and has a most intimate relation to the spirit of man. God bless every effort that shall tend to make that temple glorious. But it is secondary to the soul, and was so in the

mind of Jesus, who said: "Fear not them which kill the body, but are not able to kill the soul." After all, what is the life of the body? It is a little space of forty, fifty, sixty or seventy years, a quick sharp pain, a gasp, a coffin, grave clods, and forgetfulness. One hundred years from now, at the very best, if our Lord tarries, the body can only be a withered, juiceless mummy. O Church of the living God, it is your business to deal with eternities! "Rejoice because your names are written in heaven!"

The third charge we bring against the "Social Gospel" is that it is the "Gospel" of salvation by works, and therefore repudiates the Gospel of the grace of God.

One of the amusing sentences from Rauschenbusch's "Christianizing the Social Order," is, "We have also worked out the social ideas of the Old Testament prophets. But . . . WE HAVE LET PAUL SEVERELY ALONE." Now, *why?* Well, listen! "I marvel that ye are so soon removed from Him that called you into the *grace of Christ* unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Now, what was this Gospel that Paul preached unto them? Hear it: "I am determined to know nothing among you, save Jesus Christ, and Him crucified." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "And as we said before, so say I now again, If any man preach any other gospel unto you than that we have preached, *let him be accursed*" (Gal. 1:6-9). No wonder these men who would substitute a "Social Gospel" for the Gospel of pure grace, are ready to "let Paul severely alone!"

Some would kick Paul bodily out of the New Testament as an authority on these matters. Sometime ago we read this amazing statement in our own denominational Church paper: "Since Jesus came we are not supposed to follow the ancient prophets or *Paul* or John; we are supposed to follow Christ. Jesus never gave the slightest encouragement for any belief in a millennium. The follower of Jesus ought to hesitate mightily before he minimizes the plain social teachings of Jesus for the sake of a doctrine to which Jesus gave no encouragement whatever." That such a statement should appear in the organ of our own church,—a church whose plea before the world is, "The Bible, the WHOLE Bible, and nothing but the Bible,"—shows that some one is permitting the church to be misrepresented, or that the plea of our church is hypocritical. I prefer to believe as yet that the former is true. It is plain to be seen that antagonism to the premillennial return of our Lord breeds antagonism to the Gospel of the

grace of God. The preachers of the bloodless, graceless, "Social Gospel," are invariably post-millennialists.

Paul was a premillennialist. He preached the Gospel of grace. Hear it: "FOR BY GRACE ARE YE SAVED THROUGH FAITH; AND THAT NOT OF YOURSELVES: IT IS THE GIFT OF GOD: NOT OF WORKS, LEST ANY MAN SHOULD BOAST" (Eph. 2:8, 9). But is the preacher of the Gospel of grace,—the Gospel that makes salvation the result of faith, wholly apart from works,—unmindful of the duty of social service? I tell you, nay! Listen to Paul's very next word: "FOR WE ARE HIS WORKMANSHIP, CREATED IN CHRIST JESUS, UNTO GOOD WORKS, WHICH GOD HATH BEFORE ORDAINED THAT WE SHOULD WALK IN THEM." There you have God's method in a nut-shell. Salvation by grace begets social service. Social service will not and cannot beget salvation. To quote the same writer in our church paper, he says that he does not believe that "salvation is the result of orthodox belief." Now, Paul in the passage just quoted says that it is, *absolutely*. Nor does James conflict with Paul, as some would have us believe. James set forth works as the *test* of the faith that saves, and nothing more. "I will shew thee my FAITH by my works." Paul, in the passage quoted, does the same thing. He does the same thing everywhere,—salvation by grace the cause, and social service the result, the test. (See Titus 2:11-14; 3:3-8.)

Moreover, the attempt to mingle grace and works to produce salvation is utterly contrary to the Word of God because it is utterly impossible. The two refuse to mix. Paul says: "If by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work" (Rom. 11:6). Grace accepts the atonement of Christ both as efficient and sufficient, never as deficient. The "Social Gospel," as commonly preached today, if it recognizes atonement at all, at least reckons that God requires two payments: one to be made by Christ on the cross of Calvary; the other to be made by man on the cross of social service. But to the true child of God social service is no cross at all. Social service is a supreme joy.

Our fourth charge against the "Social Gospel" is that it breeds unbelief in, and antagonism to, the fulness of the revealed Word of God.

Here it joins hands with post-millennialism, for it is the habit of both of them to tear away at the Scriptures to defend their positions. The "Social Gospel" looks askance at anything that bears the name of "creed," or "doctrine," and "dogma" causes it to throw up its hands in horror. Dean Shailer Mathews of Chicago University, another authority among the high priests of the "Social Gospel," in

an article that was published in "The Independent," in speaking of the "Social Gospel" under the title "A Religion for Democracy," said: "This type of religious teaching is not so sensitive to doctrinal precision as was the older non-social instruction." It will be well for all Christian Churches to remember that the "Social Gospel" looks upon the ancient ordinances of the Church as useless baggage; and when once people come to believe it, the holy, God-given rites of baptism and the Lord's Supper will be relegated to the dump-heap as "meaningless and fossiliferous rites."

Again, Mathews said: "Our religious life is certainly moving forward and we are organizing ideals and teachings and institutions which will make the religion of the future less a system of dogmatics and more a form of rational living." That simply means that some of these "intellectual giants" expected the "religion of the future" to repudiate the virgin birth of Christ; renounce the atoning sacrificial character of the death of Christ; refuse to believe in the resurrection of His body from the dead; brush aside the idea of His priesthood in heaven; and mock at the thought of His personal and premillennial return to the earth. Here is an item of news that appeared years ago in the public press:

"New York, April 11.—The presbytery of New York today by a vote of 64 to 3 accepted as Presbyterian ministers three seminary graduates who refused to affirm the Biblical accounts of Christ being born of a virgin, of Lazarus raised from the dead, and of Jonah being swallowed by a whale."

Not knowing these young gentlemen, our one best guess is that all three of them were strong adherents to the so-called "Social Gospel," and that the presbytery of New York is permeated with the same leaven. In the name of the "Social Gospel" they stood ready to trample under foot the authority of anything in God's Word that did not coincide with their up-to-date brains, and shouted as they trampled some high sounding phrases about liberty, equality, and fraternity. And as it was then, so it is to this day. It might be well to remind such gentlemen that when once they have robbed the Word of God of absolute and final authority in the minds of the masses, it will take more than their messages of social service and blessed human experience to keep this old world from rushing into anarchy, rebellion, and bloody confusion, such as it has never yet known. That is exactly the trouble in Europe today. Their beautiful high sounding phrases about the "Fatherhood of God" and the "Brotherhood of Man" have availed them nothing. No matter how beautiful the house men fain would build, if not built upon faith in God and the infallibility of His Word, when the rains beat and the winds blow that house will go down with a terrific crash. Prof. Babbitt wisely said: "The exaltation of love

and sympathy as supreme and all-sufficing principles that do not need to be supplemented by doctrine and discipline is largely peculiar to our humanitarian era." "We may be sure that stalwart believers like St. Paul or St. Augustine or Pascal would look upon our humanitarians with their talk of social problems and their tendency to reduce religion to a phrase of the tenement-house question as weaklings and degenerates."

Our fifth charge against the "Social Gospel" is that it is born of false interpretations of the Scripture.

The rejection of the truth concerning the return of the Lord to personally establish His reign on earth is at the root of it all. The "Social Gospel" is a tremendous effort to make the dreams of post-millennialism materialize. Stealing from the Scriptures the idea of a kingdom of everlasting righteousness on earth, and utterly ignoring the God-appointed manner for its realization, they are compelled to turn to the "Social Gospel," for the way out. In an article to which we have already referred that was printed in the "Social Service Department" of our own denominational paper, the writer said: "In His picture of the final judgment the Master presented salvation as the result of the performance of social duties." Of course, this writer knew that such teaching is utterly at variance with Paul's teaching, and therefore he waved Paul to one side.

Undoubtedly, this reference to a "picture of the final judgment," means the teaching of Christ in Matthew 25:31-46. We have not time now to discuss this passage more than to say, there is no teaching of any personal salvation in it at all. It is the judgment of the *nations* at the time of our Lord's return to set up His millennial reign on earth. When He comes something will have to be done with *human governments,* and they will enter into *age-lasting life,* or into *age-lasting cutting-off;* and this will be determined by their treatment of "one of the least of these, MY BRETHREN,"—that is, Israel. As we have said, we cannot take time here to prove that this passage is misinterpreted by the teachers of the "Social Gospel," but one thing sure, if their teaching of it is correct, they are justified in their attitude toward the apostle Paul, for it would be utterly impossible to harmonize Matthew 25:31-46 with such passages as Ephesians 2:8-10, Galatians 3:10-12, etc., on the ground that *both* teach *individual* salvation. If Matthew 25:31-46 gives us the basis for individual salvation, then faith in Jesus as the Son of God, belief in His virgin birth, trust in the vicarious atonement, the practice of baptism, and so forth, are all utterly unnecessary. That cannot be true. This is simply a sample of their methods of interpretation.

Our sixth charge against the "Social Gospel" is that it gives us simply the old "Gospel" of death. It can never bring eternal life.

This is a serious charge but capable of certain proof. The followers of the "Social Gospel" need not congratulate themselves on having discovered something new. All the virtues of their "Gospel" are comprehended in the civil and ceremonial law of Moses. If the law of Moses were kept by men, corporate greed would be a thing unknown, and the land sharks would all go out of business. Where has the "Social Gospel" anything more beautiful or practical in human righteousness than the 19th chapter of Leviticus? Take this, for example: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger: I am the Lord your God." This was done in Israel; but since the world has gotten better, so very much better, we have up the sign: "Trespassers on this property will be prosecuted to the full extent of the law!" Our own boyhood days are vivid with recollections of having the dog set on us when we went into the vineyard as a stranger to glean!

The world will never be able to improve upon the "Social Gospel" of Moses. Yet, that "Gospel" only ministered death. It is called "the ministration of death" (II Cor. 3:7-9). Time and time again it is referred to as "the law of sin and death." "For as many as are under the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith. And the law is not of faith: but, the man that doeth them shall live in them" (Gal. 3-10-12). Listen to James: "For whosoever shall keep the whole law, *and yet offend in one point*, he is guilty of all." AND YET THEY SAY THAT JAMES TAUGHT SALVATION BY WORKS OF THE LAW, RATHER THAN BY GRACE! Then God pity us all! Wherein have we hope? Here is our hope: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). Praise the Lord!

Again referring to the article in our own denominational organ, the writer said: "The Sermon on the Mount most decidedly is not a treatise upon salvation by faith alone." Well, we should say NOT! It is not a treatise on salvation by faith at all. Take the law of Christ regarding adultery: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Then couple it with this: "Adultery, fornication, etc., I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19, 21). Brethren, if keeping

the law of Christ as set forth in the Sermon on the Mount is the process of our salvation, how many of us are going to be able to keep out of hell? Remember, "offend in *one* point, *guilty of all;*" and, "the soul that sinneth it shall die." The law of Christ expounded in the Sermon on the Mount is yet more deadly than the law of Moses. The "Social Gospel" that would turn us to the Sermon on the Mount for the way unto eternal life strikes despair through us all, for "all have sinned and come short" of that glory. The Sermon on the Mount was given for two purposes: first, it was to prepare us for grace by showing us our need of grace,—a "school-master to bring us" into the grace of Christ, indeed; secondly, it is a standard for the man saved by faith through grace alone,—a goal for him to strive to attain unto. Our brother writing in the article to which we referred readily admits this much: "Jesus was the only man who ever gave perfect obedience to His own law of love." That is enough. Jesus was the only one who could be saved by "His own law of love." All the rest of us have sinned and come short of the glory of God" (Rom. 3:23).

The incidents recorded in Luke 10:25-37, and 18:18-29, are often offered as the teachings of Jesus in defense of the "Social Gospel." But let us not forget that in both cases, the lawyer and the rich young ruler wanted to be saved by "law," and Christ gave them their needed lesson. He told them of salvation by social service, and in both cases, they walked away "very sorrowful." It brought them no "good news," and therefore, as a matter of fact, the "Social Gospel" is no gospel at at. Paul puts it right in our text: "A gospel, which IS NOT ANOTHER."

The seventh charge against the "Social Gospel" is, it practically ignores the one thing absolutely necessary, — regeneration.

It seems that the "Social Gospel" stands ready to appropriate everything from the Scriptures but the absolutely vital things. We may be sure that some sinister influence is back of any "Gospel" that does not make regeneration the one thing of supreme importance. There were tremendous social wrongs in the days of Jesus. But He wasted no breath on them. He knew it was useless to get at them from the outside. "Ye make clean the outside of the cup and platter," said He, "but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." (Matt. 23:25, 26). And men are still thus blind. If we are to have social salvation, let us know that it will never come from social reformation or social reorganization, but from social regeneration. You cannot save the individual by "saving society;" you can save society by saving the individual. "The soul of all improvement is improvement of the soul." Herbert Spencer said: "There is no political alchemy by which you can get

golden conduct out of leaden instincts." You cannot cure gangrene by changing the color of the wall paper in the room. The conscience of man must be brought into accord with the conscience of God; and, only regeneration will do it. There is absolutely no substitute for regeneration. Eugenics, for instance, is an attempt to breed sin out of the hearts of men. To be plain, you might just as well try and breed hoggishness out of a hog. You might make him a well-born hog, but a hog he still will be. If any man be in Christ Jesus, HE IS A NEW CREATION." (II Cor. 5:17, R.V.)

The mission of Christianity is to provide for a complete and permanent remedy for the ills of men. It declares that his disease is in his nature, and that the change must be wrought where the disease is. We must go farther back than mere social conditions to find the cause of man's unrest. We must go deeper than the dirt of the slum to find the true explanation for an unhappy and ruined soul. Social conditions are not back of a fallen race; a fallen race is back of the unhappy social conditions.

Our eighth charge against the "Social Gospel" is, it is a failure in actual human experience.

The *theory* of the "Social Gospel" breaks down before you get three steps from your door. How do you account for it that members of the same family, with the same heredity and the same environment, furnish material for the penitentiary and for the pulpit at the same time? Your "Social Gospel" cannot account for it. The Word of God does. "Man does not live by bread alone." On this point, Dr. Goodell well said: "There is a new cry in the air. It is the cry for spiritual life. The greatest workers in the settlements, and their names would carry weight if quoted, are saying, 'Give us more of God, or take us out of this work.' We are coming to see that if you change a man's conditions without changing the man, you have really accomplished but little; that while it is good to plead for better streets and better tenements, the supreme need of the hour is for better men. The oft-quoted remark of Bushnell's: 'The soul of reform is reform of the soul,' was never more impressive than now. The world is crying after God." Are our social workers just coming to know that you can't run a street car if you sever your connection with the power-house?

IT WAS LONG BEFORE THE FIRST WORLD-WAR that Rauschenbusch wrote: "Social Christianity has had a brilliant succession of prophets in the older nations of Europe. Our country has lagged a generation behind." Let us fervently thank God for that! The present agony of Europe furnishes us with the infallible evidence that the "Social Gospel" in practice is a monumental failure. We wonder what Rauschenbusch would write were he alive today. We reckon he had reference to those infidel Modernists of Germany and

the infidel Socialists of France. God grant that they may keep their "Social Christianity" on the other side of the water until the crack of doom! The "Social Gospel" is the fad of the Modernists of the destructive type, and is doomed to failure.

The ninth charge we make against the "Social Gospel" is that it lays the accusation of failure at the door of the Church of God.

The teachers of the "Social Gospel" say, "Christianity has been tried for two thousand years and has failed." No grosser libel was ever uttered. The Church of Jesus Christ, the TRUE Church, is the only institution this old world has ever known that has been eminently successful. If there has been any failure anywhere, it is because men have closed their stubborn hearts against its rays of peace and hope and joy and love. Truly did James Russell Lowell say:

"When the microscopic search of skepticism, which had hunted the heavens and sounded the sea to disprove the existence of the Creator, has turned its attention to human security, and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted—a place where age is reverenced, infancy respected, manhood respected, womanhood honored, and human life held in due regard—when skeptics find such a place ten miles square on the globe, where the Gospel of Christ has not gone and cleared the way, and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move hither and ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of its faith, in the Saviour who alone has given to men that hope of eternal life which makes life tolerable and security possible, and robs death of its terrors, and the grave of its gloom."

Let us bear witness to the fact that Lowell is not making reference to any victory of the so-called "Social Gospel," but to the old-time Gospel of salvation by faith, of redemption through blood, of new birth through the Holy Ghost,—the old-time faith, which, please God, shall not fail until it has prepared a people for the coming King, who shall build the walls of Zion, and from David's throne establish righteousness in all the earth.

Our tenth and last charge against the "Social Gospel" is that it is gravely doubted in the house of its friends.

Rauschenbusch admitted that "the Social enthusiasm is an unsettled force which may unbalance for a time, break old religious habits and connections, and establish new contacts which are a permanent danger to personal religion." Shailer Mathews acknowledged

that "in the same proportion as religious institutions become identified with governmental processes are they apt to lose the sense of the primacy of the spiritual and become engrossed in political maneuvers. It would be lamentable if the effort to evangelize our modern social order had any such outcome." Again: "There is apprehension on the part of some Church leaders that the attempt to socialize the purpose of the Gospel will transform the Church from a religious institution to an agency of charity or of recreation. That there may be such danger need not be denied." Well did these men tremble at the possible outcome of the experiment they were making. For, the moment you shut a man's eyes to the overwhelming importance of preparing for the "other-worldly" life, and shut him up to the life that now is, that moment you have made him a materialist with the motto, "Eat and drink, for tomorrow we die." And to the truly observant mind nothing is more appalling than the rapidity with which Christendom is rushing these days into the vortex of materialism and rationalism. "Supply men with *things*," says the Socialist, "and the kingdom of God will come." Are they really blind to the fact that hell is as rampant in the aristocratic drawing rooms of the elite, though perfumed with all the perfumes of Arabia, as it is in the reeking beer cellars of "the East End?"

My brethren, let us not be deceived by this "wolf in sheep's clothing" called the "Social Gospel." Remember that it is the very essence of all the false and fancy faiths: Christian Science, Modernism, New Thought, Higher Thought, Theosophy, Vedanta, and Bahaism. How all these talk of social "UPLIFT!"—that is their favorite word. Let us stay by the only real Gospel there is,—the Gospel of cleansing from ALL sin, through the atoning blood of Christ. We know that the "Social Gospel" outwardly would appear to be the very essence of all the virtues of Christianity; that its ministers pretend to be the true ministering angels to down-trodden and down-fallen humanity. They may glibly talk of their "enthusiasm for humanity;" but if their "Gospel" is merely the "Gospel" of salvation through social service,—a "Gospel" that denies the very blood that bought them,—then may we know that of them it is written: "FOR SUCH MEN ARE FALSE APOSTLES, DECEITFUL WORKERS, TRANSFORMING THEMSELVES INTO THE APOSTLES OF CHRIST. AND NO MARVEL; FOR SATAN HIMSELF IS TRANSFORMED INTO AN ANGEL OF LIGHT. THEREFORE IT IS NO GREAT THING IF HIS MINISTERS ALSO BE TRANSFORMED AS THE MINISTERS OF RIGHTEOUSNESS; WHOSE END SHALL BE ACCORDING TO THEIR WORKS."

Scoff at it if you will,—there remains but one outstanding, bright-shining, glorious hope for a world filled with misery from social wrong,

and that hope is the hope of the ages,—the hope of the return of our Lord Jesus Christ in person, to sit on David's throne, and with His regenerated people reigning with Him, "He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor. He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Ps. 72:2-4, 8). Where can you find a more vivid description in few words of the social wrongs of our day than given by James? (See James 5:1-8). And for these wrongs, what cure does he give us? Is it the hope held out by the preachers of the "Social Gospel," or, is it the hope they leap forth to deny? Judge ye:

"BE PATIENT, THEREFORE, BRETHREN, UNTO THE COMING OF THE LORD. STABLISH YOUR HEARTS: FOR THE COMING OF THE LORD DRAWETH NIGH."

"COME, LORD JESUS, COME!"

The Passion for Israel

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"I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption, and the glory, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen." Rom. 9:1-5.

Many term chapters 9 to 11 of Romans parenthetical, but they cannot be considered such if the argument of the Epistle is really understood. The great truths of justification by faith and sanctification by faith are here set alongside of the Old Testament promises and covenants to Israel. Will they stand? These three chapters show that they not only stand, but they harmonize with the whole redemptive plan of God. Nor are these chapters parenthetical in the life and experience of Paul. In fact, they are central; they reveal what were the inner springs, motives, and impulses of his ministry. Paul speaks very intimately of his life and ministry in the second letter to the Corinthians, but no more so than here in this portion of Romans. At the beginning of each of these three chapters the person and heart of the apostle are prominent. The first five verses of chapter 9 serve as an introductory word to the whole section. Here we find Paul's pain and his passion as well as Israel's privileges. Through it all there flames forth the love and passion of Paul for his own kinsmen, for Israel, for the Jews. In this short passage we find

THE SORROW OF PAUL, verses 1 and 2

Note how strongly he affirms this in the first verse. He was regarded by his countrymen and co-religionists as a traitor and enemy, so he states his sincerity. Acts 21:33; 22:22; 25-24. Paul really makes a threefold oath so greatly is he moved by his sorrow. (Notice that he does not mention the cause of his sorrow: the lost condition of Israel; it is too great a burden on the heart even to be uttered.) His unceasing pain is like angina pectoris, a consuming grief. This grief and sorrow of the apostle are present at the moment of greatest joy in contemplating the blessings of salvation (Cf. Rom. 8:31-39). At

the moment of highest joy in the Lord for himself, he is conscious of deepest pain and anguish for Israel. Paul could have easily excused himself of interest in them by pleading (1) his commission to the office of apostle to the Gentiles. He could have said his mind and heart and energies and thoughts were so occupied with other fields and with the prosecution of the work of the gospel among the Gentiles and Gentile believers that he had no time to think or to sorrow for Israel. But he never did make such a statement nor intimate it. He says plainly the opposite here. He could have advanced another excuse: (2) their continued and determined opposition to him and his ministry (Lystra and Derbe, cf. also I Thess. 2:16). But Paul was ever so occupied with Christ that he never lent his great heart to petty quibblings, but to passionate love for them and sorrow on their behalf.

It is told of John Vassar that he had many remarkable experiences in his visitation work. In one village an Irish woman heard that he was distributing tracts and speaking with people as opportunity afforded itself, and she said: "If he comes to my door I will not treat him kindly." The next day he rang her door-bell, and on recognizing him, she slammed the door in his face. He then sat down on the door-step and sang:

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do."

She afterwards confessed that it was those "drops of grief" that reached her heart and saved her in faith in Christ. Paul had many a drop of grief in his heart for Israel, and oh, how he longed that it might lead them to see Him who shed more than drops of grief for them, yea, even drops of precious and divine blood.

THE SELF-SACRIFICE OF PAUL, verse 3

In these five verses of our chapter and especially this one, men have spent more time, and perhaps too much time, on the bare matter of language, and not enough on the passion and feeling of the apostle portrayed throughout the passage and section. He is saying he could wish, if it were possible but it is not (Psa. 49:7, 8), that he were accursed eternally from Christ for the sake of Israel. Anathema is that which originally signified the act of depositing gifts in temples which were then irrevocable. It came to mean anything irrevocably and irretrievably devoted to destruction. Paul knew what this would mean for an Israelite under the curses of the law of Moses (Cf. Deut. 28:16-19). He also knew what that would mean to a believer to be

delivered over to Satan for the destruction of the flesh, and excommunication from the fellowship of fellow-saints in the Lord. Here it is not just anathema from the Jewish congregation or the Christian assembly and fellowship, but anathema from Christ, which is eternal perdition. This is not the desire of one tired of a ruined and miserable life, but one who was enjoying the joy of the Lord as the very chief of the apostles. Some take it as before his conversion ("I had wished"). But did Paul seek his people's conversion to Christ before he was saved himself? The record in Acts sets forth that he did all in his power to keep them from that very course. Some try to soften the language. It cannot be done. Paul is in dead earnest as the entire passage so clearly reveals. Note Moses: Exod. 32:32 (probably only physical death is meant). Note also the love of Jeremiah and the prophets for Israel. But these do not quite approximate the passion here. It is safe to say no one knew better than Paul what it meant to be saved from the depths of sin (read his own words in I Tim. 1:15), nor what it was to dwell daily in the heights of salvation joy in Christ (Phil. 1:21), yet Paul is ready and willing to give all this up if Israel may know Christ by faith. Paul was willing to give up all that was dear to him naturally in Judaism for the excellency of the knowledge of Christ (Phil. 3:1-11), and now he is willing to give up all that is dear to him spiritually in Christ for his own kinsmen. And these were not rash words, nor indeed cold intellectualism, but warm and burning and glowing and consuming passion. What fellowship he is having in this with our blessed Lord Jesus Christ who said: Mt. 23:37; who did: Phil. 2:5-11; who died: Gal. 3:13, 14! No wonder Dorner called it "a spark from the fire of Christ's substitutionary love." It was much more than mere patriotism. If we view it thus, we have missed the great and chief point of it all. Patriotism in and of itself is not necessarily Christian. True, the spiritual believer, who is commanded to be subject to the higher powers (Rom. 13:1 ff), will be patriotic, but patriotism per se is not primarily Christian. Most of the pagan countries of ancient times revealed unsurpassed patriotism. Certainly Paul is revealing more than this. It is Christian passion for the lost. Such passion should be extensive enough to include the whole world, but it need not thereby lose its intensity. Such true, intense love always seeks to suffer in the place of its object. Think of how that passion moved him and shaped the course of his ministry.

THE SOVEREIGN LOVE OF GOD, verses 4 and 5

If we stop at verse 3 and fail to catch the force of verses 4 and 5 we have lost a good deal of the apostle's reasoning. By the catalogue in verses 4 and 5 Paul is enumerating God's tokens of love to Israel

and saying by so much that he must love where God loves. Every privilege noted is a token, clear and manifest, that God loves Israel and has a passion for them. God's love for them is a full and gracious one (Cf. Deut. 7:7, 8). It followed them all the days of their history even to this hour (Dt. 32:10; Isa. 49:16; 63:9; Jer. 31:3; Zech. 2:8). It was and is strong and intense (Mt. 9:36; Isa. 62:6, 7). Paul says by so much: if God has singled them out by His overflowing love, then I shall love them with a passion unsurpassed by any other man.

There is a story of a poor woman from the slums of London who took her first trip to the seashore, and looked for the first time on the ocean. Tears were streaming down her face. One standing by her asked why she was crying. "Oh, it is so wonderful," she said, "to see something that there is enough of." So with God's love; there is enough of it and more for all, and for Israel surely. Remember that the passion for Israel was not just some mental or emotional peculiarity of the apostle Paul; he caught the fire from the heart of God! And he not only loved Israel in the large but the individual Jew! Can we afford to do otherwise?

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